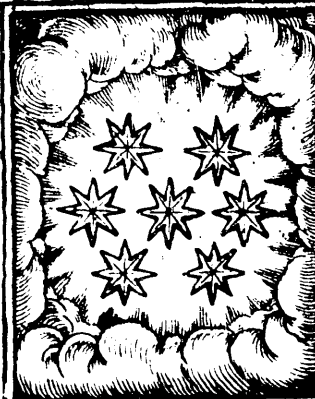
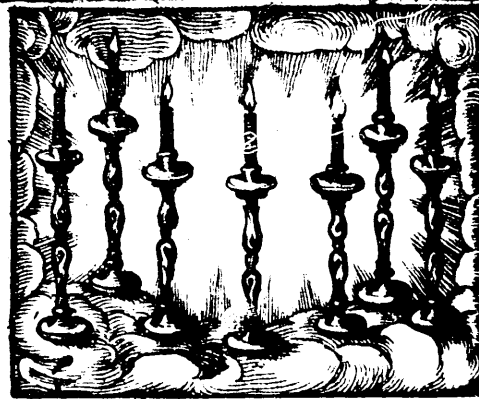


Syn. 7. 61. 101

Syn. 7. 61. 101



(Reue. 1. 20.)



(Reue. 1. 20.)



(Reue. 5. 1.)



(Reue. 7. 14.)

A REVELATION
of the Reuelation
that is.
THE REVELATION
of s^r John opened clearely
with a logicall Resolution
and Exposition.



(Reue. 8. 2.)



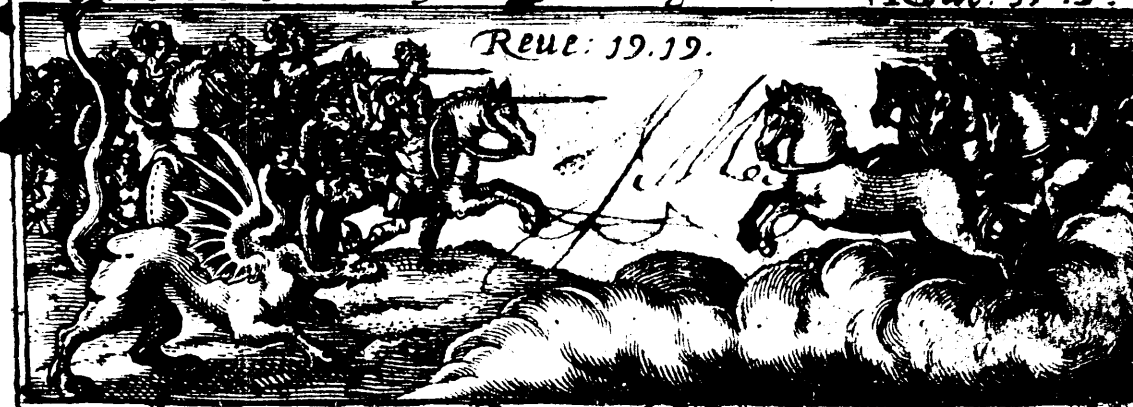
(Reue. 16. 1.)

WHEREIN THE SENSE
is cleared, out of the
scripture, the euent
also of thinges foretold
is Discussed out of the
Church-Historyes.



(Reue. 17. 3.)

(By Thomas Brightman)

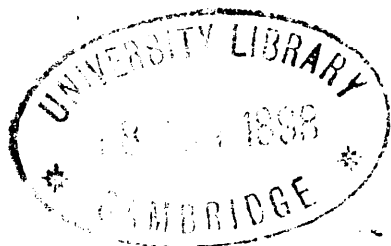


(Reue. 19. 19.)

anno Dⁿⁱ. | imprinted at Amsterdam. 1675.

Bull + Anzache
10/12 June

All Acts by J.



To the Holy Reformed Churches of
BRITANY, GERMANY & FRANCE,
Grace and peace from Cod the Father, and
our Lord IESVS CHRIST.

How canst not at all meruayle (most Holy Spouse of Christ) that here is offered vnto thee a newe interpretation of this Booke of the Reuelation, sceinge in so great variety of interpretations old & newe, it is a matter with one consent acknowledged, that the Reuelation doth still require necessarily a Reuelation, and this voice of the Lord is sounding continually in thine eares: The Lord hath spoken vwho can but Prophecy, Amo. 3. 8. For the Lord hath not onely spoken by dreames and visions of old, but he speaketh also euery day, euen as often as he inlighteneth the mindes of his seruantes, that they may be able to search out the hidden truth of his word, and to bringe it forth into the champion world. Nowe he with whome the Lord doth in this manner communicate his counsailes, can not but see a necessity lyinge vpon him, to declare abroad vnto others, what he hath receyued. For should a candle be lighted to be put vnder a bushell? Or should common danger be discovered to any one man in priuate, for his owne cause alone? and not rather for this, that he beinge set as it were in a watch-tower, should giue warning to all others of auoydinge and preuentinge with all speede the destruction

To the Holy Reformed Churches of

destruction that is rushing in vpon them? Wisely doe the 4. Lepers conclude that they should be culpable and liable to some punishment if they should haue concealed but till the morninge that ioyfull newes 2. Kings 7.9. Then if one should conceale an imminent destruction, what punishment were he worthy of? euen so much the more grievous, by how much the worse it is for one to be utterly vndone, then to be deprived of ioy the space of a fewe houres. Wherefore when as I had learned out of this Booke of the Reuelation both that a most grievous triall was straightwayes to come vpon the whole Christian Worlds so as the sword of the Lord was to be made drunke with blood in the heauens, and all the host of them was to be shaken, as also that yow the Christian Churches of Germany, France, Britany, were by Epistles written by name vnto yow, most mercifully admonished concerninge this tempest, I that by Gods providence had found theis Epistles cast abroad, and vnderstoode by the inscriptions to what Churches they were sent, durst not but giue them vnto yow, least by interceptinge, and keepinge them close to my selfe, I should both treacherously indanger your safetie, and also make my selfe worthily guilty of high treason against Gods Maiestie. There is no godly man that liueth, or hath liued of a longe tyme, whose minde may not certainly giue him, by that contempt of Gods worship, mockinge of his Holy Word, extreme carelesnes and ambition of Pastors, and the altogether dissolute & wicked lyes of all men of euery order & condition, which are to be seene euery where, that some horrible calamity will straightwayes ensue. But these Epistles doe not by a doubtfull coniecture guesse at the matter, but in expresse termes doe teach, that there is an unmeasurable gulfe as it were full of miseries already prepared, and that wee which liue at this day doe stand in the very brinke of it. Thou (o Spouse) looke I pray thee vpon the scale, take notice of the wordes, hand an stile of the writer.

Thou knowest best the voice of thy husband, if they be Letters sent thee from him, as they make open shewe to be, it is more then
tyme

Britany, Germany and France.

tyme for thee to cast away all that filth which by to too longe securitye thou hast gathered, least if thou continue to be ouer negligent herein, thou shouldest be purged presently with the fire of the founder to thy great hazard & harme. And yet thinke not that I bringe onely mournesfull and weeping matter, behold withal I bringe thee matter of exceedinge ioy and of a most glorious triumph. For after this storme blowne ouer there shall followe presently gaudy dayes, and most greatly to be wished. For what can be more ioyfull to a most chaste spouse, that is thrust out of doores by the whore of Rome (which yet boasteth herselfe as if shee were Christes true wife) that hath bene for so many ages vexed with all manner of iniuries and reproaches by her, then to see this impudent harlot at length slit in the nose, thrills, stript of her garments and tires, besmeared with dirt and rotten egges, and at last burnt vp & consumed with fire? Hearken therefore diligently a while, and receiue out of this Prophecy, not some obscure signes, but most euident arguments, that thy husband is about to arise euen nowe for the auenginge of thy greife, and that he may giue ouer this whore into thy handes, to poure out vpon her the whole rage of thy iealousie. And that thou maist more fully reioice, receiue withall, tidings of the final destruction of the Turkes presently after the subuersion of Rome. For shee must first be defaced as beinge the onely matter and fewell of their Barbarous Tyranny, whose sinewes shalbe quite cutt in peeces, and their power brought to nought, after that the Christian World shalbe purged from the wicked abominations of Rome, by the last and vniuersall slaughter thereof, as this Reuelation declareth. And least any thinge should yet be wantinge to the full heape of ioy, here thou mayest knowe, that the callinge of the Iewes to be a Christian Nation, is hereunto ioyned, and withal a most hapie tranquillitie from thence to the end of the world. Matters indeed exceedinge great & admirable, whereof the one part, was after some sort longe agoe published to the Christian Church, so farre forth as was behoofull for those tymes, which were so farre as

To the Holy Reformed Churches of

from the cument of this Prophecy, for whome, as shee draweth nearer the same, the more full knowledge is reserved: the other part is so strange and unexpected, that I could neuer finde, no not any propable suspicion thereof gathered out of this Reuelation by any man. Al which effects though this newe hundred of the ages which wee are entred into, shall bringe vnto vs, as our Interpretation, if I be not deceiued, doth make plaine. For nowe is the last Act begun of a most longe & dolefull Tragedy, which shall wholly ouerflowe with scourges, slaughters, destructions, but after this Theater is once removed, there shall come in worne of it a most delightfull spectacle of perpetuall peace, ioined with abundance of all good thinges. And thus thou hast (most deare Spouse of Christ) the whole remaynder of the race of thy warfare, stand now vpon the hatches, and after a longe tosseinge vp and downe, at length behold the land. Hitherto the cloude beheld a farre of hath deceiued thee, but now see where the shore, and take notice of the mouth of the hauen. Whiter I be worthy or no to haue the reward of a good-newes bringer, I leaue it to the iudgment of thine eyes. For I am so farre from thinkinge I should stand to the iudgment & vmpirage of Rome alone, that I hope I shal by necessary arguments demonstrate, that shee is quite destitute of eyes by Gods iust iudgment, to the intent shee might at vnawares fall into euerslasting destruction. Let her therefore thinke & iudge what shee listeth, shee shall shortly knowe what it is to deceiue herselfe & others with her iuglinge conueyances. Thou in the meane tyme (o true & right-harted Spouse) thinke vpon this storme hanginge ouer thy head, and prepare thy selfe against it come, make lesse thy sayles that the winde may haue lesse force ouer them, labour hard at the sterne and pumpe of the shippe, least thou miscarry in the very entrance into the Hauen, which God forbid. And nowe see how exceeding acceptable this Booke of the Reuelation ought to be vnto thee, not onely because of theis euents of most great moment which are to come, but also in respect of the History of thinges past, vnto which if thou wilt cast thine eyes, thou shalt see the perpetuall tracke

Britany, Germany and France.

tracke in which thou hast sett thy footesteps euen from the Apostles tymes, so liuely described that thou canst require no more light some & notable History; and withall thou mayst enioy a most pleasant remembrance of those dangers thou hast escaped, which will afford thee so many cleare arguments of Gods incomprehensible providence, wisdom, loue and truth, preseruinge thee safe in most extreme streights and dangers. Surely this addition with the rest of the Apostolike writings, beinge ioined to the old Testament, doe sufficiently furnish thee with the Histories of the world from the first beginninge of it to the last end, in which regard this inualluable treasure ought to be most deare to euery one. And these were the causes on your part (o ye Christian Churches) why I haue set forth in publike this worke; there are some causes also on the part of the Popish Church which moued me hereunto, namely pitie and repine. Pitie, because I sawe that many beinge rude and ignorant of the sacred truth, did as yet worship Antichrist for a God. Theis were to be fetched out of the iawes of hell, if it so seemed good vnto God. For which end wee doe as it were beare such a cleare torch-light of truth before them, that they must needes see, if so be they will open theire eyes, that the Pope of Rome is that man of sinne, vnto whome if they continue thus to cleaue, they can not be saued. But mine anger and repine braist out against the Iesuites. For when as I had by chauce light vpon Ribera, who had made a Commentary vpon this same Holy Reuelation; Is it euen so (said I) doe the Papiests take hart againe, so as that Booke which of a longe tyme before they would scarce suffer any man to touch, they dare nowe take in hand to intreate fully vpon it? What? Was it but a vaine image or Bugge, at the sight whereof they were wont to tremble a fewe yeares since, euen in the dimme light, that nowe they dare be bold to looke wishly vpon this glasse in this cleare sunshine, and dare proclayme to the World, that any other thinge rather is pointed at in it then theire Pope of Rome? O wee sluggish and lazic creatures, if wee suffer that. I thought it fit therefore that the crokinge of theis fellowes should be some-

To the holy Reformed churches of Brit. Germ. &c.

somewhat repressed, thinkinge it worth my labour to make the Iesuites see, how wickedly they rage, how foolishly they trifle, how they understand nothinge of theis mysteries, how it can not be possible that they should haue any wit or reach at all in this matter. That so, if they be desirous of the truth, as they dissemblingly pretend, they might take me for a helper at least to search it out; but if they shall still stubbornly despise it when it is offered them, a helper forward of their condemnation with my suffrage. And how soeuer it be that they wil not hold their peace, for I knowe they will fill heauen and earth a while longer with their rufflinge and rustlinge noise, yet I hope I haue here brought that power and euidence of light and Truth, that beinge lest destitute of all shewe of Arguments, hence forth they shal doe nothinge but belch out meere blasphemyes against God and men. Thou (o Holy Mother) for thy kindenes and tendernes sake to all thine, pardon I pray thee my weaknes, wherein so euer I haue offended; Aboue all, regard not, neither care for, the rudenes of my speech. The truth alone is that which thou and I propound to our selues, suffer me after my stammeringe fashon to talke with thee my Mother. Here I bringe such Mandrakes as I could come by, which I found in the feild, there are no herbes in my basket for such daintie fellowes, as make more account of fine wordes, then sound matter, vnles perhaps their heades akinge with the smell of to many elegancies, they may fetch hence, if it please them, the perfume of brimstone and goates-beard, wherewith, like to the Sabeans, they may be rowzed from their dead sleepe, & may awake their dull senses. I beseech Iesus Christ, that yow (o Christian Churches) may by understandinge proceede in godlines, & that by true & earnest repentance, yow may either quite turne away the euil hanginge ouer yow, or may at length be so defended by his power, that yow may stand inuincible in all stormes and Troubles whatsoeuer.

Your most vnnorthy Contryman
and Foster-child,

Thomas Brightman.

^A
**GENERAL
VIEWE
Of the whole
REVELATION.**

Chapt. 1. 1. The Preface declares the Argument of the Booke. 4. An Epistle giuen in common to the 7. Churches, after the Inscription, declareth who gaue the Prophecy, who receiued it, the thinges heard and seene, by which he confirmeth his authority.

Chapt. 2. The Epistle are giuen seuerally. 1. The decayinge of the Ephesians is comprehended. 8. The Smyrnaeans are strengthened against the assault of their enemyes. 12. They of Pergamus are re-^{A particular Prophecy} proued for permitting Balaam & the Nicolaites. 18. They of Thyatira are found fault with for toleratinge Iezabell.

Chapt. 3. 1. The hypocrisie of the Sardians is shortly and sharply taxed 7. The pietie of the Philadelphians is commended. 14. The lukewarmnes and boasting of the Laodiceans is vehemently rebuked.

Chapt. 4. The common Prophecy setteth downe a general Type of the holy Church, which is remarkeable by the Center, God. vers. 2. 3. ^{A common} The Circumference, the faithfull, vers. 4. Gods protection, vers. 5. Gifts, ^{Prophecy} doctrine, rites, vers. 5. 6. Ministers, vers. 6. 7. 8. And finally, by the purity of Gods publike worship, vers. 9. 10. 11.

B

Chapt.

A VIEWV E. of the vvhole

Chapt. 5. A Prophecy of thinges specially declared, whereof first the dignity is shewed. 1. By the weaknes of the creature. 6. By the worthines of the Lambe. 8. By his extolling from them all.

The scales
frō Iohn
to Con-
stantine.

Chapt. 6. The first specialle euent is the scales. 1. The truth is first of all opened, & ouercometh vnder Traiane, Hadrian, & Antoninus Pius. At the voice of the first beast Quadratus, Arifhdes and Iustine Martyr. 3. At the voice of second beast (viz) the same Iustine, Melito of Sardis & Apollinarius, cometh forth the red horse vnder Marcus Antonius verus, confoundinge all thinges with warres. 5. The 3. scale beinge opened, the third beast Tertullian cryeth out vnder Seuerus the Emperour, when the blacke horse scourgeth the world with famine and barrennes. 7. The 4. scale is opened and then speakes the fourth Beast Cyprian, Decius beinge Emperour, when the pale horse wasted all with warre famine, pestilence, wilde beastes. 9. The fift is opened, and some intermission of the publike persecution is giuen vnder Claudius, Quintillus, Aurelian, & the rest till the 19. yeare of Dioclesian. 12. The sixt is opened, when Dioclesian and Maximian Herculus rage til at length they were cast out of their Empire by the power of the Lambe, for feare of whome those Tyrants fled & hid themselves.

Chap. 7. The seuenth scale offereth, first, a generall Type of all the ages followinge. 1. When wicked men were ready to trouble all the world with contention, ambition, heresie, warre, they are restrayned by Constantine the great, till he had sealed the elect by prouidinge for the faithfull (who were fewe, & liuinge in obscurity) in that great calamity of the Church which straightwayes followed. 9. Which rufull tyme beinge at last past ouer, the prosperity and happines of the faithfull grewe great.

Chapt. 8. Secondly, to this seuenth scale belongeth the silence that was in Heauen, that is, peace procured by Constantine. 2. The Trompets

REVELATION.

The Trō-
pers from
Constan-
tine to the
yeare
1552.

Trompets are prepared, & Constantine calleth the Nicene Councell to cut of troubles, which yet by it are more increased. 6. The Angells sound the Trompets, at the sound of the first whereof, the contention of the Ariens about the word Coessentiall arose. 8. At the second, the burninge mountayne of Ambition, is cast into the Sea, by the decree concerninge the primacie & dignity of Bishops. 10. At the third, the starre fallcth from heauen, the Arian heresie beinge defended by Constantius & Valens. 12. At the fourth, the third part of the san (the Church of Africa,) is smitten by the Vandalls. 13. The world is warned concerninge more greiuous Trompets to ensue, by Gregory the great.

Chapt. 9. 1. At the fift soundinge, the bottomles Pit is opened & swarmes of locusts cral out, that is, of Religious persons in the West, of Saracens in the East. 13. At the sixt, the Turkes innade the world, which is punished for the Romish Idolatry.

Chapt. 10. 1. At what tyme the Turkes rise vp, the study of the truth in many in the Westerne partes is kindled, by whose indeauor the interpretation of Scripture is restored againe to the world.

Chapt. 11. 1. Prophecyinge beinge restored, there was a more ful knowledge of the age past, namely, that the Church from Constantines tymes, for 1260. yeares, was hidden in the secret part of the Temple, the Romanes in the meane tyme boasting of the holy Citie, and out-most Court. 7. And that at the end of those yeares the Bishop of Rome should wage warre against the Church, (should cut the throate of the Scriptures with his Councell of Trent, yea make very carcases of them and triumph ouer them for 3. yeares and a halfe, should also, by the helpe of force and armes from Charles the V. tread vpon the Saints in Germany, who yet after 3. yeares and a halfe liued againe in the men of Magdeburgh & Maurisius, stroke the

VIEWE of the vvhole

enemies with a great feare, and ouerthrewe the tenth part of the Empire of Rome. 15. The seauenth Angell soundeth, and about the yeare 1558. Christ getteth himselfe newe Kingdomes, England, Ireland, Scotland, embracinge the Gospell.

The first part of the seauenth Trompett concerning things past.

Chapt. 12. The first part of the seauenth Trompet giueth yet a more full light into the state of the age past, the Century-writers of Magdeburgh beinge raised up by God. The whole matter is repeated from the beginninge, and wee are taught. 1. That the first Church of the Apostles was most pure, yet most of all afflicted by the Dragon, that is, the Romane heathenish Emperours, who endeauoured with all their might, that no way might be giuen to any Christian to the highest Empire. 5. At length that Constantine the great was borne the male childe of the Church, at whose birth, though the first purity fled into the wildernes from the eyes of men, yet this Constantine threwe downe the Dragon from heaue, the heathenish Emperours beinge driuen out, and put from euer raininge agayne in or against the Church. 13. That all hostill power beinge taken from the Dragon, he persecuted the Church vnder the Christian name by Constantius and Valens. 15. And that he sought to ouerwhelme her fleeinge from him with an inundatiō of Barbarians rushing in vpon the west. 17. Which floud beinge dried vp he stirred vp the warre of the Saracens.

Chapt. 13. 1. The Dragon beinge cast out of heauen by Constantine, he substituted the Beast to be his Vicar there, which Beast is the Pope of Rome who sprunge up at once with Constantine, was made great by the Nicene Councell, was wounded by the Gothes inuadinge Italy, was healed by Iustinian & Phocas, and then forth made greater then euer before. 11. The second Beast is the same Pope of Rome enlarged in his dimensions by Pipine & Charles the great, who gaue him a new kinde of springinge up, whence he grewe extreme wicked.

Chapt.

REVELATION.

Chapt. 14. For a 1000. yeares from Constantine the Church abidinge in most secret lurkinge places, was together with Christ, but did no great matter famous & remarkeable by the world. 6. Those 1000. yeares beinge ended, Wickliffe preacheth the gospel in the world. 8. Iohn Husse & Ierome of Prage succede him, who threatned the fall of Rome. 9. After this followeth Martin Luther in weighing most bitterly against the Pope of Rome. 14. After that there is a earnest made in Germany by Fredericke of Saxony, the rest of the Protestant Princes and the free Cities. 17. And after that, A vintage in England by Thomas Cromwell and Thomas Cranmer.

The second part of the seauenth Trompet concerning things to come.

Chapt. 15. Hitherto reacheth the first part of the seauenth Trompet concerning things past. 1. A preparacion of things to come is of the 7. Angells with their Vialls. 2. The Reformed Churches dissent among them selues, yet all Triumph ouer the Pope of Rome beinge vanquished. 5. The Temple is opened and knowledge increaseth, & the Citizens of the Church are made the Ministers of the last plagues, the issue wherof the newe people of the Iewes expect, before they come to the faith.

The vialls from the yeare 1558. to the end.

Chapt. 16. The vials are poured out. The first by our most gracious Queene Elizabeth & other Protestant Princes, by meanes whereof the popish crue are filled full of the scab of enuy. 3. The second by Martin Chemnitzius vpon the Councel of Trent, whereby the sea of popish doctrine was made full of filthy matter, & carrionly contagion by the Iesuites the Masters of controuersies. 4. The third, by William Cecill vpon the Iesuites, who are the Fountaynes of popish doctrine, untill when our times procede. The rest of the vials are to come, yet shortly to be poured out. 8. The fourth vpon the sun, that is, the scriptures, with the light whereof men shalbe tormented & shal breake out into great anger & contentions. 10. The fifth vpon the Citie of Rome the Throne of the Beast. 12. The sixth vpon Euphrates.

A V I E W of the whole

Phraces, whereby a way shalbe prepared for the Iewes of the East, that after they haue embraced the faith of the Gospell, they should returne into their owne Country; when there shalbe a great preparation of warre, partly by the Turke against these newe Christians in the East, partly by the Pope in the West. 17. The seauenth vppon the aire, whereby the mysterie shalbe made perfect, the Turkish and Popish name beinge both quite destroyed, the Church also beinge stablised in as great happines as can be looked for vpon the earth.

The larger explanatione of the 3. latter Vialls.
 Chapt. 17. 1. The first execution of the first Viall vppon the Throne of the Beast, wherein it shalbe demonstrated by most certayne arguments, by some man of no great account in the world, both that Rome is the seate of Antichrist, and that it became that seate since the Romane Emperours were banished thence.

Chapt. 18. The second execution of the first Viall, is the finall destruction of the Citie of Rome by 3. Angels. 1. The first descending out of heauen. 4. The second exhortinge the Romanes to fight, & describinge both the lamentation of the wicked, as also the ioy of the faithfull, 21. The third confirminge this euerlastinge destruction by a great Milstone cast into the Sea.

Chapt. 19. The ioy of the Saintes is described because of the destruction of Rome. 5. The sixth Viall is explained and the callinge of the Iewes is taught. A preparation likewise of warre, partly in respect of Christ the Captayne, and his Soldiers, partly in respect of the enemies. 20. The seuenth Viall is declared by the destruction of the false Prophet the Pope of Rome, the westerne enemy & his armies.

Chapt. 20. 1. The whole Hystorie of the Dragon is repealed, such as he was in the heathen Emperours before his imprisonment. 2. Such as he was in prison, whereinto he was cast by Constantine, & bound for

R E V E L A T I O N

for 1000. yeares, all which space there was a contention betwene the Elect and the Pope of Rome, & after that was at length ended, the first resurrection is brought to passe, many from all places in the West with all their indeauour seekinge to attayne to the sincere Religion. 7. Together with this resurrection Satan is loosed, & the Turke with the Scythians Gog & Magog, who now destroyinge a great part of the earth, shal at length turne their forces against the holy Citie, that is, the Iewes that shall beleue, in which battayle the Turkish name shalbe quite defaced. 11. The second resurrection is brought to passe by the second and full callinge of the Iewes.

Chapt. 21. The last part of the seuenth Viall describeth the happines of the Church after all the enemies of it be vanquished, by the newe Ierusalem descendinge out of heauen beinge of a most glorious workmanship.

Chapt. 22. 1. It is declared how this happines shall abound both with drinke & with meate to the vse of others, & shal remayne for euer. 6. The Conclusion confirmeth the whole prophecy with many most effectuell Arguments.

Joseph Mares

A

The confuting of that counterfaite

ANTICHRIST.

*Whome Bellarmine describeth, and laboureth to
proue by arguments with all his might Booke
3. touching the Pope of Rome.*

Chapt. 1.

Touching the common name of Antichrist.

Although it can not be a matter doubted of (as I suppose) by any man that will with such a minde as desireth to knowe the Truth, marke diligently what hath bene written vppon the Reuelation hetherto, but that the Pope of Rome is both that principall Antichrist, and from what time he hath begun to proue himself, yet least that the mist, with which the Popish Writers endeauour to ouerwhelme the truth, should dazell and bleare the eyes of any man, I haue thought it to be a matter worth my labour, before I goe forward to interpret the rest of this Booke, to scatter all this mist of theirs, and to make the aire so cleare, that the Sunne may henceforth shine vppon euery one with his bright and cleare beames.

BEL



BELLARMINE diuideth all this Question into nine heads; the first whereof is touching the name of Antichrist, the second, whether Antichrist be one singular man, or a kinde of men. The third, touching the time of his coming, and of his death. The fourth, about his proper name. The fifth, out of what nation he shall be borne, and by whome he is to be receaued. The sixth, where he should pitch his place of habitation. The seauenth, touching his doctrine and manners. The eighth, about his Miracles. The ninth, touching his Kingdome and warres. Touching euery one of which points what ought to be held, and howe grossely the cursed Popish Doctors are deceaued in each of these, it maye manifestly appeare to euery one, out of those things, which the Angell hath taught vs in the former Chapter, touching the condemning of the whore. For if Antichrist be come; and haue pitched the place of his Sea at Rome, and that assoone as euer the Empire was taken away from the heathen Emperours then it can not be doubted, but that Antichrist is by his common name to be called, a close aduersary, but that he is a wicked Kingdome, not a singular man, but that the time of his coming is past & not to come, but that his proper name is Lateinos Lateinus, but that he is not to be borne of the Iewes, neither is to raigne elswhere saue at Rome, but that his doctrine is Catholike and Christian, onely in name, and lastly but that his miracles, Kingdome, and battels are no other, then such as we haue had experience of for many Ages. But Antichrist came at that time which we haue spoken of. For the Angell hath taught vs, that Antichrist is the Beast, which was, and is not, and was to rise vp out of the deepe, and is to goe into destruction, Chapter 17.8. And we haue shewed that the Pope of Rome hath vndergone the three former of these foure notable changes of his estate long since, and that he began his first estate from the time that the Heathen Emperours ceased to raigne, and that he is now geuing the world most certaine arguments of his fourth change.

Secondly; Antichrist is the seauenth head of the Beast, which succeeded next to the heathen Emperours, who made the sixth, which was then extant when Iohn wrote this Booke, Chapt. 17.10.11. Assoone therefore as these gaue place, he came forth, who had the honour geuen him to be the next heade.

Lill 3

Thirdly,

Thirdly, the ten Hornes, who are so many absolute Kings and Emperours, had the rule of all the world, after that the sixth head fell, that is after the Heathen Emperours were expelled. For the Beast never wanted his crownes after he began first to raigne; Chapt. 13. 3. And these Crownes haue no place elswhere saue in his heads and Hornes, so that it must needs be, that as soone as they were taken away from those, they must be translated to these. But seeing the seauenth head that is Antichrist, receaued his power at the same time with the ten Hornes, it followeth that he began to subsist at that time, when the Heathen Tyrants of Rome ceased to raigne. Fourthly, the woman fell into the wildernes, when once the Dragon was cast out of heauen, that is, when the Heathen Emperours were put downe, as we haue sufficiently declared, Chapt. 7. and 11. and 12. Nowe what was there for her to be more horribly afraid of and to fly from, then Antichrist? She therefore getting her selfe into the wildernes at his arising, sheweth plainly, that Antichrists comming falls into the same time when the heathen Emperours were cast out.

Fifthly, the City of Rome hath relyed and gloryed most of and vpon the Tuition, and Patronage of the Pope, euer since the heathen Emperours were driuen out. Nowe this City should be both the whore and the Seate of Antichrist during that time, when as she should be carried by the Beast and her dignity should shine forth principally.

Sixthly, we adde to these, the consent of the whole Prophecy, which agreeth excellently with it selfe by this manner of expounding it, both in the whole, and in euery one of the parts thereof, which yet otherwise setteth before vs a kinde of confused matter, whence there can be no winding out, hauing the members thereof as it were torne and plucked asunder.

Lastly, euen the Popish doctors them selues doe acknowledge ere they be aware, that Antichrist hath fetched his originall from this beginning. For while they boast of Constantines donation of Rome, and that all the West was subiect to the Bishop of Rome, they shewe sufficiently by their owne confession, about what time this aduersary of Christ came into the world. Nowe was poyson scattered & sowne in the Church, as the voice that spoke from heauen; by the record of Platina in the life of Siluester.

Nowe

Nowe if any man shall obiekt, that there were some Godly Bishops and Popes, or at least tolerable ones from this time; I answere, that Antichrist is not particular men, but a certaine Kingdome and succession, out of which God can exempt some at his pleasure, on whome to shewe the riches of his infinite mercy. But all these things haue bene handled and explained more largely by vs, when we interpreted the wordes of the Apostle.

Nowe onely I thought it good to make a breife summe of matters, that those things which haue bene spoken scatteringly, being set vnder one veiue, might shewe vnto vs the more clearely, howe all the Popish, and Iesuitish subtilites, are as it were set on fire and come to nothing, the wordes of the Apostle alone, as if they had bene fired with lightening from heauen. These therefore are common Arguments, and to be applied to euery one of the heads of the disputation following, which we thought good to aduertise thee of; good Reader, that so thou maist fetch them from hence, rather then we should inculcate them often in euery question. We will bring in those things which are proper to each place, as occasion shall require. Nowe therefore let vs come to hand blowes with Bellarmine, and let vs not flye from any of his venyes and assaults, that he may thereby the better perceauce, howe he hath spent his strength in vaine in fighting against the truth.

The first Head, is touching the common name of Antichrist, which he striueth to proue, that it signifieth some one that is contrary to Christ, and not any waye howsoever contrary, but so as he striueth with him for his Seate and dignitie, that is, one that is in emulation of Christ, that would be accounted Christ, and would cast downe, him that is truely Christ; The first part of which interpretation I doe graunt readily, that Antichrist is some that is contrary to Christ, but whereas not being content herewith he requireth such a contrarietye, as was betwene Marius & Sylla, Pompey and Cesar, that fought battels one against the other, the Holy Ghost couinceth that to be false when he teacheth, that the Beast hath two Hornes like to a Lambe, Chapt. 13. 11. That he is a false Prophet, Chap. 16. 13. And that it is a part of singular wisdom, to knowe this Beast thoroughly; Chapt. 17. 9. Can any be so blockish, as that he should not knowe Christs enemy, that should make open warre against him? Hath any man cause to be deceaued by him, when as he opposeth Christ with professed malice and force.

The

The great Antichrist shall deceaue men more then compell them, he shal come with all deceiueable vnrighteousnes in those that perish, as the Apostle saith, 2. Theff. 2. 10. Whereunto agreeth that in the Revelation, and he shall seduce the inhabitants of the earth, Chap. 13. 14. Shall this seducer carry his deceits, and iugling tricks openly and in veile? There is nothing more contrary to the disposition of this fellowe. Therefore let some one be Antichrist, who should boast of himselfe openly as if he were Christ; but this belongeth not to the great Antichrist. And yet we may not thinke that any man goeth before him in wickednes; the Diuel doth more mischeife when he makes shewe as if he were an Angell of light, then when he lookes horribly like a Dragon.

But you labour to proue the matter three wayes. First, because the word (*Antichrist*) can not by any meanes signifie the Vicar of Christ; for the Greeke preposition *ANTI*, doth neuer signifie in composition any subordination as you say it doth plainly appeare by the examples of all such words compounded with *ANTI*. But as for the word vicar that signifieth no opposition, but subordination, and therefore you conclude, that seing the Pope is Christs vicar, he is not Antichrist. I answered, that howsoever I should graunt, that Antichrist can not signifie Christs Vicar, the Pope shall not be a whit farder off from being Antichrist. For the argument is made of an æquiocation, and therefore it concludeth nothing. In the proposition you set downe a true and proper Vicar, such as indeed Antichrist can not be, who though he be a close, enemy yet he is a deadly one, as the Scriptures describe him by the true names of an *Aduersary*, of the man of Sinne, of the Angel of the bottomlesse Pit, and of the Beast.

After that in your assumption, you doe not speake of a kindly, and lawfull one, but of one that is such thorough his owne detestable ambition, sacrilegious vsurping, and false boasting. Out of which nothing els can be at last concluded, but that the Pope is not Antichrist by his owne confession, which I easily graunt you. For the question betwene vs is not I trowe, what name Antichrist will cal him selfe by, but what name he is worthy of, and what name the Scriptures geue him. It is not to be looked for, that he will bewray himselfe, and will confesse ingenuously that he is the man of sinne; the Sonne of perdition; the Angell of the bottomlesse Pit, the Beast, and such things; as his other name

names of this kinde describe him to be which thing if he should doe, he could not so fitly playe the part of the false Prophet. You haue therefore defended your Pope worthily, when as you haue gone about to proue that he is not Antichrist by his owne testimony. Secondly, I answered, that that which you affirme of the signification of *anti*, in composition, is false (although it make litle to your purpose, which of the two significations it haue; whether of opposition, or subordination, and this I will make plaine by examples. *Anti*, compounded with the Greeke worde that is put for an hireling, signifieth one that supplieth the Roome of an hireling for another. *Anti*, also compounded with the word for a King, is as much as the Latin word *Prorex*, or one that is the Kings vice gerent. *Anti*, compounded with the word that is put for an Emperour or Gouvernour in the warre, signifieth him that is the Emperours or Gouvernours vicegerent; as Henry Stephen in his Treasury of the Greek tongue hath obserued, namely that it is as much as the word in Appiās Anabaicks, that signifieth as much as *sub-pretor*, or *pro-pretor*, in Latin, and so doth Budeus teach out of demosthenes, in the Greeke word put for Proconsul, in all which words *Anti* signifieth, subordination.

But you say that *hypostrategus*; is one that is an equall to the Capitaine, and that the Latin words *pro-pretor*, and *proconsul* signifie not the Vicar or vicegerent of the Prætor, or Consul in a Cittye, and that therefore Musculus was herein deceaued who because he read that *Antistrategus* signifieth a *Propretor*, thought it did signifie the Vicar of him that is *Pretor*, which is false.

I answered, that the first proconsuls that were ordained, were such as did exercise a vicegerents authority, as L. Fenestela witnesseth writing of the Magistrats of Rome, Booke 2. Chapter 21. At what time (saith he) the Proconsul exercised no ordinary, iurisdiction, but such as he had by delegation, and assignement; though afterwards it was the vsuall custome, that this kinde of Magistrate had a iurisdiction of his owne falling to his share. And this is that which Dionys. Halycarnass. saith in his Romane Antiquit. Book 11. That the first proconsuls that were ordained, were created in the third yeare of the eighth and fourth Olympiad, though he had made mention before of T. Quintius created Proconsull in the second yeare of the seauentith and ninth Olympiad; that is, one and twenty yeares before, Booke 9.

The reason of which speech is this, because these Proconsuls, such as Tit. Quintius was, that exercised a power onely vpon trust committed vnto them, were not to be in the Catalogue of the ordinary Magistrats, but they onely, who after that the bounds of the Empire were enlarged, had an authority proper to them selues, and then first of all was the dignity and name of a Magistrate graunted vnto them, and taken by them worthily. And yet those Proconsuls vpon trust, were called by that name, as it is plaine by that which Dionysius saith when he speaketh of this T. Quintius. Wherefore Musculus was not herein deceaued as you say, but you are egregiously deceaued your selfe who will not see a matter that is most certaine, thorough your eger desire to fight against the truth.

Secondly yow would proue this that you say out of the Scriptures; out of which you iudge aright that the signification of this name is to be fetched; & first you bringe that place where he is called *Antichrist*, *who is extolled aboue all that is called God*, 2. Theff. 2. 4. Which is certainly, say you, not to be the Vicar, but the enemy of Christ, *who is true God*. I answere, first, that seeing here is the same equiuocation of the name Vicar, that was before, this argument hath as much force in it, as the first, that is, none at all. Secondly, I say that to be extolled aboue all that is called God, is spoken figuratiuely, not properly; for the true God is neuer called all or euery God, but one God, as saith the Apost. 1. Cor. 8. 5. 6. For although there be that be called Gods both in heauen and earth, (for there are many Gods, & many Lords) yet to vs there is but one God the Father, and one Lord Iesus Christ. But the rest of the Gods because they are more then one, are often called all the Gods, as Psal. 97. 7. *Worship him all ye Gods*. Therefore to be extolled aboue all the Gods, is not to be extolled aboue that one God in heauen, but aboue euery God in earth, that is, aboue the Ciuill Magistrate, to which the Scriptures geue the name of God, which selfe same thing is cleare out of the word that followeth, or *which is worshipped*. For if the word (God) be taken properly there, howe is that ioined next after, which is lesse then it? In distributions, that which is the lesse is wont to be set before; as for example, a man speaketh not well, that saith thus, *who is extolled aboue euery King, or euery subiect*, but contrarily he that saith thus; *Who is extolled aboue euery subiect, or King*. But nowe the word God being taken figuratiuely, the sentence is amplified elegantly, thus, *who is extolled aboue*

aboue all Magistrats, and not onely those that be of the inferiour sort, but also aboue all that Maiesty that is Soueraigne amongst men, the highest Emperours them selues, who are called *Augusti* in Latin, as they be *Sebasto* in Greeke, of the high reuerence and worship which is due to them.

Lastly as touching the true God, howe should Antichrist sit in the Temple of God, if he should acknowledge no other God but himselfe as the Apostle saith he should sit, 2. Theff. 2. 4. He would demolish all their Temples certainly, whose names he can not endure, much lesse their worship and honour. Neither should he be his crafts master, if he should boast of him selfe to be superiour to the true God in heauen, but the most doting, and frantike fellowe that were, and that in all mens iudgement.

Wherefore the Apostle teacheth in these words, that Antichrist should exercise insolency against the Ciuill Magistrate, whome he should trample vnder his feete, eue as your Pope of Rome hath made it to proue true by two many most wofull facts of his; but this vsurping of supreme praeminence, aboue all earthly powers, brings in no necessity of waging open warre against Christ, but it may very well stand together with the counterfaite humility of a Vicar. A second place is taken out of the 1. Iohn 2. 22. Where it is said, *that he is called Antichrist, who denyeth Iesus to be Christ*; That is, say you, *who denyeth Iesus Christ, so as he boasteth of himselfe, as if he were Christ*. I answere, that this is a Iesuitical interpretation, that is altogether contrary to the minde of the Holy Apostle.

You will haue this denial of Christ to be open, manifest, impudent; the Apostle seemeth to say no such matter, but all things that be contrary rather. For it is the denyall of such men, who crept in lately, and closely, of whome the faithfull did scarce suspect any such thing, but they had need to be admonished, *that many Antichrists were already come*, vers. 18. It was the denyall of such men, as went out from vs, but were not of vs, vers. 19. That is, of the Christian profession, such as were Cerinthus, Ebion, and those that were of that stampe, who retaining the name of Christ, could not deny it openly, but onely in secret closely, and craftily, lastly it was the denial of such an Antichrist, as should deny the Father, and the Sonne, as it is vers. 22. But he should not deny the Father openly, seing that by this meanes he should be

openly knowne to be an Atheist, which is contrary to that which the Apostle teacheth, who saith; *that he should sit in the Temple of God.* Therefore seeing the Apostle speaketh of a crafty denyal of Christ, but you would stretch and tenter it to be a denyall, that all men might behold and take notice of; you shal get nothing by alledging this Scripture, onely you shal approoue vnto vs your egregious cunning in concluding any thing out of any thing.

A third place is taken out of Math. 24.5. *For many shall come in my name saying, I am Christ; & againe, vers. 24. There shall arise false Christs;* out of which you gather, *that Antichrist shall affirme that he himselfe is Christ,* which is say you, *the part and pranke not of Christs Vicar, but of one that doeth imitate Christ, and strimeth to be equall with Christ in excellency.* I answered that this word Vicar is full of matter to deceaue with, as which corrupteth so many places & arguments taken thence with his ambiguity.

For here he plaith wily beguily with vs as before with the diuerse acception of his name; but besides, why doe you not marke that he saith; *that many shall come in the name of Christ; and that false Christs are to be raised vp?* Our Lord doth not speake of one singular man, but sheweth that there were many that should arrogate this name (Christ) vnto them selues. Therefore if these things be spoken of the true Antichrist, certainly he shalbe no singular man. This place brings you a dammage in steade of the gaine which you hoped for. Our sauour pointeth at the Antichrists of the Iewes especially those whose impudency howsoeuer it might be greater; yet the mischeife they should doe, should be lesse, then that which the cheifest and greatest Antichrist should bring into the World. But we shall haue occasion offered vs afterwards, to interpret this place. Meane while you may see, that these Scriptures doe nothing at all make to proue that which you entend.

Your third Argument is taken, *out of all the Authors who haue written of Antichrist, and out of the consent of all Christians; in Roome of all whose testimonies, you cite Damascene and Ierome among the auncient writers, and Henry Stephen among our writers.* I will answer your testimonies by opposing against them one of the auncient writers, that is that S. Ephem, (whome Ierome extolleth & commendeth for his losly wit) that so you may be kept from bragging any more so lauishly of all Authors.

Authors. For thus he speaketh in his Sermon touching Antichrist; *That filthy theife shall come in this habite; For that he may deceaue al men, being false in deed and word, he shall faine him selfe to be humble, gentle, one that abhorreth vniustice, one that flyeth from Idolls, and that makes shew of piety, one that is bountifull poore, studious a goodly amiable fellowe beyond all admiration, gentle, soft of pleasant carriage towards all men.* These things saith he; where is then that open warre that this notable Cheater shall make? Where shall we finde that manifest pride, whereby this notorious counterfiter of humility, shall lift him selfe vp above all that is called God?

Howe shall we finde that manifest Tyranny in this fellowe that is so iust, godly, poore, and courteous in shewe towards all men? If I would search into the iudgements of the rest, I doubt not, but I should make your totall summe of al Authors, come short a good deale; As touching H. Stephen, he doth so acknowledge the true meaning of this word, that he iudgeth those men worthy to be called by the name of Antichrists, *who doe professe the name of Christians, and yet are the enemies of Christ indeed, whilest they doe adulterate his doctrine with sundry inventions of their owne.* For though they boast of Christ with their mouthes, yet they desire to haue him ouerthrowne in their heart; and those men especially, *who doe inuade his Kingly Seate with their wicked boldnes; as also they who doe derogate from his diuine nature.* These things speakes he, whereof there is none, that doth not agree very excellently to the Pope of Rome. Out of al these maners thus disputed, you gather now at last this first argumēt against vs that be your aduersaries, & that the whole summe might not differ from the parts thereof, you conclude with the same most sweete equiuocation, wherewith you haue embellished al that hath bene said yet, & that in this matter. *The name of Antichrist signifieth an enemy, & corriuall with Christ; but the Pope of Rome acknowledgeth himselfe, to be Christs seruant, & to be subiect vnto him in all things.* Therefore he is not Antichrist. That is, by his owne confesion, which thing he that doth acknowledge let him be accursed with Bell, Booke & candle. For you might better confirme this most certaine cōclusion with an Anathema in the ende of it, then the Fathers in the Council of Trent could backe their cursed Canons. But I pray you vnderstand (O Bellarmine) that it is an intollerable trifling in a serious matter, to make a perpetuall equiuocation.

Chapt. II.

*That Antichrist is not some certaine man
that is to come.*

THe second point in controuersy, is; whether Antichrist so called properly be one certaine man, or a singular Throne and tyrannical Kingdome. All the Papists holde that he shalbe some one man. But those common arguments, which we haue set in the forefront of this disputation, doe euince the contrary; For if Antichrist haue raigned from about the three hundreth yeare of our Lord, euen vnto this daye, as it hath bene demonstrated sufficiently, he is no singular person. Besides, if any man would estimate those straights of time, that amplexes of his Iurisdiction, the multitude of matters, that are to be done by him, together with the greatnes of them, all which the Popish writers doe faine that he shall doe, he wil meruaile that mē could so dote, that they should thinke that al these things are to be found in one person.

But besides, a part of his Kingdome bosteth for a thousand yeares, as we are taught afterwards, Chapt. 20. 4. 5. Let vs see then with what kinde of reasons you confirme your opinion. You bringe Scriptures and Fathers to proue this point. Those are five, the first whereof is taken out of the Gospel of Iohn, 5. 43. *I am come in the name of my Father, and ye haue not receaued me, if another shall come in his owne name, him ye will receaue.* You say; that these words are to be vnderstood of the true Antichrist; and that both by the testimony of certaine Fathers, as also by the propriety of the words themselves. I answered, as touching the fathers, I haue no list to examine their opinions. It were a tedious and fruitlesse matter to doe it, seing all men who are not wilfully blinde doe confesse that they haue much erred from the truth in the matter of Antichrist, thorough the darkenes, of the times they liued in. Let vs tread in the certaine waye of searching out the truth, which is by the Scriptures, which neither can deceiue, nor be deceived.

What

What is then that force of the words, which inforceth vs to hold a singular person to be meant here? This you endeouour to shew foure wayes; first because the Lord opposeth another man to him selfe, that is, one person against another, as it is cleare by those words. *I another, in my name, in his owne name, me him.* Therefore say you, as Christ was one singular man, so also shall Antichrist be.

I answered, the force of this argument lyeth in three opposite words, another, in his name, him. The two latter most of which depend vpon the first, for what respect that hath, the same shall those also haue, seing they are all referred to the same thing. But (another) here doth not signifie a singular person, as the Grammarians teach, whose rule is this, that *Eteros* in Greeke, *Alter* in Latin, the other in English doe signifie one of the two, but the word *Allos* in Greeke, *alius* in Latin, another in English, signifie one among many. Ammonius writing of like and unlike words.

Therefore it followeth necessarily out of this certaine and true Rule, that here is not any one certaine man vnderstood; neither is it the opinion of the Grammarians onely, but also the customable manner of speaking in Scriptures, confirmeth this, as to omit infinite other Examples; *There is one that soweth, and another reapeth*, Ioh. 4. 37. What is there but one sower, and one reaper ment here? Nay Christ addeth, *I haue sent you out to reape that, wherein you labouresth not; other men haue laboured, and you haue entred into their labours*, vers. 38. So, *to one is geuen the speech of knowledge, to another faith, to another the gift of healings, to another the power to worke miracles; to another Prophecy*, &c. 1. Cor. 12. 8. 9. 10. I trowe you will not saye that these gifts were proper to singular men, but common to more then one. In the same manner when S. Paul saith; *if any other seeme to haue confidence in the flesh, I most of all*, Phil. 3. 4. He doth not compare him selfe with any singular man, but with any one among many. You prouide exceeding ill for your cause, who fetch proofes from such places, whence it is cheifely ouerthrowne.

Secondly, you say, that Christ affirmes here, that Antichrist is to be receaued by the Iewes; nowre it is euident that the Iewes looke for one certaine & singular man. I answered, that there is nothing at all found in this reason. For neither is that great Antichrist whome the Reuelatiō speaketh of, and of whome we entreate, that Antichrist whome the Iewes will receaue,

receave, as it is plaine by those things that haue bene said before and as it shalbe more plainly declared afterwards. Neither is the Antichrist of the Iewes one certaine, and singular man. For (as Christ saith) *many shall come in my name saying, I am Christ.* Where he speaketh chiefly of those who shall arise among the Iewes, Math. 24. 5. As also the Iewish History reporteth, that there haue bene more then one accounted for Christ; who haue challenged the name of the Messias to them selves sacrilegiously. Nowe as touching the expectation of the Iewes at this daye, this doth no more argue, that he is a singular person, then the expectatiō of the Papists doth argue that he shalbe one certaine man. We indeed looke & longe to haue you bring forth some sounder matter for prooffe, then your owne foolish expectations.

Thirdly you say; *That all the false Prophets came in the name of another, not in their owne name.* Antichrist therefore who shall come after a speciall manner in his owne name is a singular person. I answered, Antichrist shall not come after another manner then all the rest of the false Prophets, as touching that is meant by name here. For name here is not an appellation, but authority, as it is cleare by the opposite member, that is, in the name of the Father; *I am come* (saith Christ) *in the name of my Father.* That is not in the appellation of the Father, as if I were the Father, but by the commission and authority of the Father; So to come in his owne name, is not to boast of the proper title of his owne name, but to come in his owne authority, God hauing geuen him no lawfull authority.

And after this manner come all false Prophets, both in the name of another, as also in their owne name; In the name of another, fainedly, and dissemblingly, because they brag falsely that they are sent, in their owne name very truly, because they haue no authority but their owne, but *they runne before they be bidden*, as the Prophet speaketh. Wherefore there shalbe no difference in this respect betwene Antichrist, and the rest of the false Prophets that be of the same crue with him.

Fourthly you say; *The Lord would not haue said, if another shall come, but many are coming, if he (would) haue spoken of false Prophets.* I answered, that Christ signifieth that many should come by the word Another; for it is a nowne that signifieth a partition among many as we haue shewed; And that swarme of false-Christes could not be intimated, more breifely, and significantly, which is that which Christ speaketh

speaketh of in Mathewe, then this waye. But as you goe about to stablish a singular person by this silence which you doe suppose to be here touching many, which yet you doe perceauie perhaps to be spoken more loudly of many, then you would; so geue me leaue, I pray you, to ouerthrowe the same singular person most certainly, out of Christs true silence. For doe you thinke, that Christ in the 24. Chapt. of Math. instructing his Disciples so diligently of the euils that should come euen to his second comming, and especially touching false Prophets, from whome the greatest dāger should come, would not once haue made mention of this one singular man, this intollerable and pestilent fellowe of whome it concerned them, to take most heed.

It is certaine therefore that this whole dreame touching a singular man, was an errour in the auncient writers, but it is madnes for you to hold it, yea and to persist obstinately in it. Thus farre of the first Scripture.

The second is that of Paul, 2. Theff. 2. 3. *Vnlesse there come a departing first, and that man of sinne shalbe reuealed, the Sonne of perdition, &c.* And after; and then shall that wicked man be reuealed, whome the Lord Iesus shall consume, &c. Where you say, that the Apostle speaketh of a certaine, & particular person, as it appeareth by the Greeke articles, *O anthropos, O vos, that man that sonne of Anom, that wicked man.* For the Greeke Articles contract the signification to one certaine thing; and therefore you say you meruaile that our writers who bragge so of the knowledg of the tongues, haue not obserued this matter. I answered, it is true indeed, that the Greeke Article hath an efficacy to call back and to restrain a matter that is of an infinite, and vncertaine notion to some certaine thing; but this certaine thing is as well a certaine kinde of things, as a certaine indiuiduall matter, according to the nature of that that is handled. So that we that be nouices, thinke this to be a newe and vnheard of point of Grammar and Logick, that the Greeke Article should alwayes point out some indiuiduall matter.

What shall *ὁ σπεiron*, &c. He that soweth, and he that reapeth, be one singular sower, and one singular reaper? Iohn 4. 37. Shall *ἡ ἀμαρτία*, sinne signifie one indiuidual Sinne entring into the world; And shal *ὁ θάνατος* death signifie one singular death; Rom. 5. 12. Or shal *ὁ κλέπτης*, a theefe be one Theefe, Iohn. 10. 10. We haue nowe got one rule more to our Grammer of the Iesuits teaching then euer we learnt, or then euer any

Grecian I beleue thought or once dreams of. Our writers haue bene to dull-witted to obserue this.

Certainly this garland hath bene referued for you (ô Bellarmine) whose name is worthy to be registred in the Booke, that writeth of the Inuentors of matters in the next edition of it, you haue found vs out such a worthy peece of learning. But say you, Epiphanius teacheth this same thinge in the 9. heresy, that is of the Samaritanes, saying that ANTHROPOS a man signifieth, a man as it is a common name for all men, but ð anthropos, that or the man signifieth a singular man. I answer, that this iniury of yours is not to be endured, whereby you would cast a blot of so notable ignorance vpon that most learned man. Epiphanius teacheth no otherwise in this matter, then all other learned men, for where the article (saith he) is added to some one determinate thing, and such as is most cleare, there is altogether some efficacy because of the Article, but without the Article, the worde is to be taken indefinitely of any vulgar matter. Euē as if we shal saye (Basilios) a King, we haue indeed expressed a name, but yet we haue not demonstrated any definite man, for we say the King of the Persians, and of the Medes, and of the Elamites, but if we shall say with putting to an article, ô Basil. that King; it is out of doubt, what is signified, is the King that was sought for, or of whome speech, was had or who is knowne to vs, or he that raigneth in some certaine Cuntrye. After the same manner theòs, and ô theòs, anthropos, and ô anthropos, & so in the rest. Epiphanius therfore will haue soome thing spoken before, that is famous, wel knowne, of which speech or question is had, but it neuer came into his minde, much lesse hath he committed it to writing, that euery word is allwayes tied to a singular person, with this circumscription of the Article.

The Article may take every habite to it selfe, as a Iesuite doth according to the diuerse respect of time and place. Whereas therefore you meruaile that our writers, who bragge of their skill in the tongues, as you say, haue not marked and obserued this; I doe rather meruaile at you who are a man exercised in learning, famous in the Schooles, a Professeur of cōtrouersies, vpon whose mouth, the whole generation almost of the Papists doth depend, hath slipped so fouly in so childish a rudiment. But your desire of ouercoming hath hindered you, that you could not see the truth. There is but one way left for you to blot out this ignominy, which is, to aduise and persuaade all your Schollers,

Schollers, that henceforth they would conclude any thing rather from these articles, then a singular person.

The third place is 1. Iohn 2. 28. You haue heard that Antichrist is coming, norre also there are many Antichrists extant; Where say you the Article is set before Antichrist properly so called, and none at all before him that is taken commonly, and therefore that that is a certaine person, this is all hereticks in generall. I answer, it seemeth that the greatest defence of this cause is placed in this newe deuised force of the article, & therefore that these twice sodden coleworts are sett before vs againe. But we haue confuted this either ignorance or malice of yours sufficiently in the former argument that went next before, with which this is altogether one and the same.

And yet that you may not complaine that you can get no answer; admit that ð Antichristo that Antichrist with the article be some diuerse thing, from Antichristo without an article, shal it therefore be one certaine person forthwith? The consequence hereof is denied, as hanging vntowardly together. It may signifie a singular kinde of Antichrists, whereof the Apostles haue aduertised the Church so diligētly, euē as ð Poneros, that wicked one, is often put for the generall stock of wicked men, the tempter, is put for the general stocke of tempters, and so in the rest, in which the article doth not respect one singular thing, but something that is common, and notable in the kinde thereof. This might haue appeared manifestly vnto you out of Iohn, where he telleth vs, that Antichrist was extant in his time. For saith he, there haue many deceauers entred into the world, who doe not confesse Iesus Christ to be come in the flesh, & he that is such, he is ô Planos, & ô Antichristos, that deceauer, and that Antichrist, 1. Ioh. 2. 7. Where yet he doth not speake of that cheife Antichrist, who was to come after, but of some such kinde of Antichrists, as he was like to be whereout it may appeare sufficiently, that Antichrist with an Article is not a singular person.

The fourth place is Daniel, 7. and 11. and 12. Out of the seauenth Chapter, you apply to your purpose, those things which are spoken of the litle Horne, vers. 8. &c. Which you say, are to be expounded of Antichrist, and that by a twofold argument, first by the Authority of some of the Fathers, and then by the words of Daniel himselfe. I answer, that as touching the authority of the Fathers, I know that many learned men doe interpret these things of Antichrist, but this interpretation of

ours vpon the Reuelation scattereth that mist, which tooke away the sight of things from vs before, and would not suffer vs to behold the matter it selfe.

For it teacheth that that litle Horne differeth much from this Antichrist, whome Iohn describeth. For Antichrist is one of the heads of the Beast, which is of many shapes both in Daniel and in Iohn; nowe the litle Horne is onely some additiō ioined to that Heade. Besides this riseth vp after the ten Hornes, Antichrist springs vp together & at the same houre with them all.

That subdueth three of the Hornes and bringeth them vnder his power, holding the rest that are not subdued either for enemies, or at least for friends with whome he hath equall Priuiledge. Antichrist ruleth ouer all the ten Hornes, as to whome they doe most willingly yeeld their seruice vntill the time fore appointed by God. To cōclude, that Horne is said to be a litle one; Antichrist is not litle, who hath power ouer euery tribe, tongue and nation, Reuel. 13. 7. Who also beareth vp the whore, whome people, and multitudes and nations and tongues doe obey, and which raigneth ouer the Kings of the earth, Reuel. 17. 15. 18. But you wil saye, perhaps he is called litle because of his beginning, not when he is come to his full age. I answered, that the highest pitch of his dignity, when he shall flourish most of all, shal not lift vp it selfe higher, then aboue the three Hornes, which he shal suppress.

Out of questiō the Holy Ghost would haue recorded more of them, if he should haue had power ouer more. Therefore this Horne is not Antichrist, but if we will consider of the matter wel, it is the Dragon himselfe of the sixth Viall that is spoken of Reuelat. 16. 13. Namely the Turke, of whome and of the rest of the enemies, that shal oppresse the Iewes, Daniel doth onely entreate, without once mentioning of the westerne Antichrist, as we shall haue occasion geuen vs perhaps to declare these things more fully one daye. This Vnlikenes therefore betwene these two wil not suffer them to agree in one by any meanes. So that now you may see that we ought not so much to regard, either who they be or howe many they be, that saye any thing, as with what reasons they persuaide them selues so.

Secondly you gather out of the words of Daniel, Chapter 7. 24.

That

That this Antichrist (whome the Fathers will haue to be meant by the litle Horne) is a singular person, because he is not called one Kingdome, but one King, who should take quite out of the world three of the ten Kings, whome he should finde in the world, & should subiect the other seauen to him selfe. I answered, first, that these last words, and he shall subdue the other seauen, are very boldly forged, and foisted in, seing there appeareth not the least footstep of them in Daniel. For he saith onely here in the 8. verse, so that three of those former hornes were rooted out from before him. And againe verse 24. And he shall subdue three Kings, but he neuer speaketh of subduing the other seauen. And I pray you, howe should he be a litle Horne, if he should destroy three Kings, and raigne ouer all the rest.

These words haue bene brought in vnaduisedly by some of the ancient writers, but they are retained by you with a worse minde, euen to obscure the truth with them. But this is of litle momēt to helpe the force of the argument. Therefore I saye in the second place, that that is false, that he is one person, who is called one King. For the Angel speaketh so aboue, these great Beasts, which are foure, are the foure Kings that shall arise out of the earth, vers. 17. Which yet are not foure singular persons, but so many Kingdomes, which thing you your selfe can not deny.

The other place of Daniel is taken out of the 11. Chapter; from the 21. vers. to the 36. Where you say; that that famous Antiochus is spoken of literally, but Antichrist allegorically, as Calvin, & Cyprian, & Ierome interpret it; as of whome Antiochus was a figure, and therefore because this man was a certaine and singular person; Antichrist must be also some certaine person. I answered, that there is a great agreeing betwene wicked men, and that many things must needs be found to be alike in them, who are all gouerned by one and the same vncleane Spirit, in which regard those learned men might affirme, that this Antiochus was a Type of Antichrist in some cōmon respect; but I see not howe it can be rightly said, that the Holy Ghost did intend to make him a Type properly, according to his usual manner of making Types in the rest of the Scriptures.

He hath not such an agreement with his Truth and substance which they make, as is wont to be found in the rest of the Types. For Examples sake; this Antiochus is the very litle horne of the Goate, of

whome it is said Chapt. 8. vers. 14. *That he should rage for two thousand three hundred dayes.* Shall he be then a Type of Antichrist? Then shall he not raigne three yeares and an halfe onely, but sixe yeares, and more then a halfe, and so we must looke for another Antichrist, then you doe faine to this daye, or if you will not haue all things to be so accurately correspondent in the Type, and the Counterpaine; yet I thinke that it is required of a most wise master-builder, that he make not the entry greater then the house, that is, that the Type should not raigne longer, then the Truth it selfe. I remember that three hundred ninety dayes are geuen to Ezechiel for a signe of so many dayes, but I finde no where so many yeares geuen to any man for a signe of so many dayes.

Secondly I answered, though it be granted that Antiochus is a Type, yet one person cannot be concluded thence, seeing a singular Type may aswell note out many persons, as many persons may signifie one, as we see it to be done in that succession of Leviticall Preists, who were all referred to Christ alone, as to their Scope. The third place of Daniel is taken out of the 12. Chapter 11. 12. Where the Angel saith: *From the time that the daily sacrifice shalbe taken awaye, and the abomination of desolation shalbe set in the Temple, there shalbe a thousand two hundred, and ninety dayes. Blessed is he that shall vvaite and shall come to the thousand three hundred and thirty five dayes.* Touching this place you say nothing of your owne, but you rest in the interpretation of certaine men, who haue applied it to Antichrist, but you will haue these dayes to be taken properly, and therefore that he is a singular person, whose Kingdome is bounded in so smal a time. I answered, that this number doth not at all belong to that Kingdome of Antichrist, of three yeares & a halfe lasting, that is to be before the second comming of Christ, which you dreame of.

For Daniel asketh when the ende shal be of these meruailous things? Wil you haue this answer to be made, that the ende of them shalbe, after that a thousand two hundred and ninety dayes, or at the most, three hundred thirty five shalbe expired immediatly before the ende of the world?

What could be learnt out of such an answer? If a man that dwels in a farre cuntry, should aske, which way he should goe to Rome, and another should answer him, when thou comest, to the tenth stone from

from the Cittye, turne this or that waye to the left hand or the right, might he not thinke that he were mocked, and that worthily? Or if one should aske as touching some climat of the heauens, howe longe the daye is in the Cuntries that be vnder it, and he should haue this answer shaped him, that it is about halfe an houre longe, after the sunne is set; would he count him selfe satisfied? Such a kinde of answer doe you make the Angell to geue, when you hold that these dayes are common ones, and that they doe goe before the consummation of all things.

God forbid that we should thinke that the most Holy Angel would shew vp that most diuine vision and especially the whole Prophecy with such a iest. Therefore we finde not Antichrist so properly called in any of these places, much lesse his singular person.

So much for the fourth Scripture out of Daniel, the fifth and last is Reuelat. 13. and 17. Which places you say, are vnderstood of Antichrist, because Ireneus teacheth so Book 5. & it is plaine by the likenes of the words in Daniel and Iohn, who doe both of them make mention of ten Kings, which shalbe in the earth, when Antichrist shall come, and they doe both of them foretell that Antichrists Kingdome shall last three yeares and a halfe. As Daniel therefore speaketh of one certaine King, so doth Iohn in the Reuelation. I answered that Ireneus doth iudge aright, that Antichrist is spoken of in those foresaid places of the Reuelation, but you deale vntowardly, who wil haue such an Antichrist to be vnderstood in Daniel. I haue shewed that these two differ in many respects, so that the one cannot be the other; Those ten Hornes in Daniel, are not these of the Beast, they are correspondent indeed to the Hornes of the Dragon, but the Beast hath not Hornes in common with the Dragon.

To this we may adde, that that *time, times, and a peece of time*, in Daniel, is not the same space, which the same kinde of speaking in Iohn signifieth. There it agreeth to the litle Horne, here to the Beast, which seeing they are diuerse, as we haue shewed, it not needfull, that one and the same space of time should be agreeable to them both. That signification of the time in Daniel, answereth to that *houre, moneth, and yeare*, Reuel. 9. 15. All which space is a litle part onely, of this time, times and halfe a time, that is spoken of in the Reuelation; as we haue proued before sufficiently; In that you vrge the likenes of the words, it is all one, as if one should conclude the Pope to be the

Turke,

Turke, because both of them be men, and raigne ouer many men. Besides if I should graunt that one is spoken of in both Prophets, yet Daniel doth not speake of one certaine King. You did labour to effect such a matter right nowe, but all in vaine, as we haue seene, and the matter doth proclaime the contrary openly. For if the litle Horne should be a singular person, such as the ten Hornes should be also necessarily according to your opiniō, what a kinde of description should this be of the Romane Empire, which should omit so many Ages, wherein it endured, and should onely touch the estate thereof during the last three yeares?

Nay not during this one three yeares either, when as you will haue this Empire of Rome to be quite destroyed, before Antichrist shall come? Therefore there is not one litle word left for you out of the Scriptures, which can teach that Antichrist shalbe a certaine mā, after the right manner of concluding; but we haue demonstrated out of them most certainly, that he is that Apostatical Sea of those, that shall dominere in the Church.

Your second argument to proue Antichrist to be a certaine singular man, is out of the Fathers, whome howe should we beleue when they affirme this that you say, seing some of them knewe not, whether he should be a man or no? Some of them wil haue him to be *A diu*, others *an incarnate Diuel*, some of them make him to be *Nero*, and others of them make him to be *I knowe not what*. Doe you thinke that these men are to be credited of their bare word, if they shall say he shalbe a certaine person? Besides, seing there is no such appearing out of the Scriptures, but the contrary to it, what account ought we to make of the vncertaine coniectures of men, who are commanded *not to be wise aboue that which is written*, 1. Cor. 4. 6. I will leaue these men therefore as I finde them wauering and floating in their vncertainties, and so I might let passe your answeres to our writers, seing they come not neere to hurt any of the things which I haue laid downe touching this matter, yet that you may perceauē your selfe to be no lesse weake, and wearish a defender of your owne cause, then you are an impugner of ours; I will bestowe this labour also vppon you in examining the force of your answeres.

You propound three arguments of our men; two of Theod. Bezas, the third of Iohn Caluins; the first argument of Beza, is this that *Antichrist*

christ is not some one man, because the mystery of iniquity did worke in the time of S. Paul, and Antichrist is to be killed towards the comming of Christ. You answered; that *Antichrist began to doe mischeife vp and downe in the Apostles time, but not in his owne person, but in his forerunners, to wit, Simon Magus, Nero, and the like.* To this I say that Theod. Beza and all our men confesse, that Antichrist himselfe properly so called was not extant in the time of the Apostles them selues, but his forerunners onely.

For that which he saith, *let them geue me any one mā that could remaine diue from S. Pauls age to the daye of iudgement*, is spoken after the ordinary manner of speaking by way of amplification, and as it were at the largest extent, and it is to be vnderstood of some one that should be a litle after that age. And should not he be borne within a short time after, whose forerunners did keepe such a coile while the Apostles were liuing? The Reuelation speaking of Antichrist vnder that seauenth Heade, saith; *And another is not yet come*, Chapt. 17. 10. Which kinde of words we are wont to vse in matters that be so neere, as that they may seeme to be come, though they be not come as yet; and we doe not at all speake so of things that are to come fiftene hundred yeares after.

All the things therefore which you would inferre from hence are idle and trifling, as if you would proue by Bezas reason, that Peter and Paul were Antichrists, and that Simon Magus and Nero were as it were Christs. Why doe you not (I pray you) goe about to proue, that the original of Antichrist was not so much as nigh at hand at that time? Is it not enough for the confuting; of his singular person, if he should haue his beginning for some Ages after Paul? But you like an vnkilfull fighter at sharpe, hold vp your backler to keepe of a blowe, where there is none offered you, and where you are laid on & wounded euen to the death you neuer care howe naked and il warded you leaue your selfe.

The second argument of Theod. Beza is this, that *singular Kings, and Kingdomes are not vnderstood by the singular names of these beasts, the Beare, the Lyon, the Leopard in Daniel, Chap. 7. One of which doth containe many Kings in it, and therefore that Paul doth in the same manner vnderstand one body as it were made of many Tyrants, and not one singular person, by the man of sinne, and the sonne of perdition.* seing Paul doth consent with Daniel

miraculously. You answered two things, first by denying that Daniel doth alwayes vnderstand seuerall Kingdomes, by the singular Beasts, for he vnderstandeth Darius the last King of the Persians, by the Ramme and Alexander the great by the Goate. Secondly you deny the consequent of the Argument, because Paul by the man of sinne, doth not vnderstand any of the foure beasts that are described by Daniel, but onely that litle Horne. I answered to the first, that is false which you say of the Ramme and the Goate. For by the Ramme is vnderstood the whole Kingdome of the Medes, and Persians which ended indeed in Darius, & by the Goate, is vnderstood the Kingdome of the Grecians which began in Alexander. For so he saith, Chapt. 8. 3. *There stood before the Riuer a ramme which had two Hornes, and these two hornes were high, but the one was higher then the other, and he rained last.* These two Hornes are the two Kingdomes of the Medes, and Persians, of which that was first and weaker, this was latter and larger.

Can these things agree to Darius, or to his whole Raigne? And then it followeth in the next verse; *I sawe this Ramme pushing against the west the North also, and the South with his Horne, and no Beasts resisted him, neither was there any of them that could deliuer out of his hande, but he did what he listed, euen very great matters.* Which of all these things was to be seene in Darius, who being prouoked to warre by Alexander, in the second yeare of his raigne, grewe more and more to decaye every daye after? Last of all when he goeth about to explaine this vision, vers. 20. he saith thus; *The Ramme which thou sawest hauing two Hornes, are the Kings of the Medes and Persians,* he saith Kings, not Darius onely. So also the Goate is the Kingdome of the Grecians, not Alexander alone. He is called indeed the King of Grecia, vers. 21. But it is plaine, that King is taken there collectiue as it is elswhere; that is for the Kingdome, as it is taken distributiue and particularly for Alexander in the ende of that verse, when he saith; *The Horne that is betwene his eyes is the first King.* And if he be the Horne, he is not the whole Goate. Wherefore a singular person is neuer signified in Daniel by a Beast, but a whole Kingdome.

To the second, I saye that the litle Horne is not meant by the Man of Sinne, but the Beast. For Antichrist is the seauenth Heade, which is the Beast also; as Reuelat. 17. 8. 11. And though this Beast be none of those of which Daniel speaketh, yet the argument is stronge being drawne

drawne from that, which is like and equal vnto it. For the Beast in the Reuelation is a whole Kingdome, in the same respect that the Beasts in Daniel are put for the like.

Our third argument is that of Iohn Caluins, who argueth thus that Antichrist is not a singular person, because the Head of an Vniuersall Apostasy that lasteth for more yeares, then can be runne out vnder one King, is not one certaine man; but Antichrist is the Head of such an Apostasy. (Ergo) you answered five wayes, to the ende that (as you say) Caluins impudency may appeare more evidently.

First that Antichrist him selfe may be vnderstood most rightly by that Apostasy that Paul speaketh of. Secondly, that that Apostasy may be taken for the reuolting from the Romane Empire. Thirdly, that it is not necessary that it should last for many yeares; fourthly, that it doth not require one Head. Fifthly, that the question is yet to be decided, which of the two professors, haue reuolted from the faith, and Religion of Christ, whether the Papists, or the Lutherans. I answered to each of these, and first, whereas you vnderstand Antichrist him selfe metonymically by the Apostasy, you confirme that same thing which Caluin saith, thus notably you vse to put downe Caluins impudency.

To the second, I answered, that this apostasy is not a reuolt from the Empire of Rome; but from the true faith, that is from the loue of the Holy truth, as Paul him selfe expounds it; and as it shalbe made plaine afterwards in the 1. and 14. Chapter of this confutation. To the third touching the lasting of the apostasy, we haue learnt already out of the Reuelation, that it hath preuailed for more then a thousand two hundred and threescore yeares, and we haue seene this more clearly laid forth vnto vs, then that any of your silly subtilties can shift of the matter. To the fourth I saye, that if you can finde out any other multitude, besides that of the whole earth, which followeth the Beast, I wil not be against it, but you may mak as many heads of this Apostasy as you will, Reuel. 13. 3. 8. To the fifth, namely, to that question that is not yet decided as you say, whether the Papists or Lutherans haue made an Apostasy from the faith, we will accept of this condition, to put the matter to the iudgemēt of all holy men; amongst whome Idolatry is found, let them be condemned for this reuolt. For Idolatry is an apostasy and rebellion against God, as the Scriptures teach euery where.

But if there be any credit to be geuen to the most Holy oracles of the Scriptures, all that worshipping of Images, inuocation of Saints, adoring of Christs newe coined body in the Sacrament, worshipping of Reliques, and many such abominable things, which be in vse and request amongst you, is horrible Idolatry, and therefore Apostasy. But Idolatry is a spirituall fornication, and therefore as is the waye of a whorish woman, who eateth, and then wipeth her mouth, and saith I haue wrought no iniquitye, Prouerb. 30. 20. So is the waye of Idolaters; they can not be brought by any meanes to acknowledge their impiety.

This shalbe a true trial (ô Bellarmine) before God and all his whole Angells who are Apostates, you or we; The things which you propound are ridiculous. You would make vs reuolters, because we haue departed away from the superstition of our predecessours, that is both from their doctrine and their rites, also which be full of Idolatry; as if we were not commanded to goe out of Babylon; and to haue nothing at all to doe with her. We haue indeed reuolted from the whore, we haue reuolted from Antichrist; that is, we haue reuolted from your Pope of Rome, but thanks be to God, we haue by this reuolt betaken our selues and cleaued fast to that one true God, who for his infinite mercies sake in Christ, wil geue vs the crowne of eternall life to reward this Holy reuolt of ours, and who will for his Iustice sake render vnto you euerlasting shame and confusion with all those that will not obey the truth vnlesse you wil repent in time, & that as a iust guerdon of your wicked constancy, or rather diuelish obstinacy. Nowe then cast vp all your accounts, and take the total summe, & then see, seeing Antichrist is a wicked, and Apostatical Kingdome, and the Popes of Rome be the principal ring-leaders of that Apostasy, & they haue bene manye, whether Antichrist be a singular person or no.

The

Chapt. III.

*Where it is shewed that Antichrist
is come alreadye.*

Concerning the coming of Antichrist, we haue set downe demonstrations at the beginning of this Confutation, which maye moderate and determine each of questions in this cause, so as they may make manifest the truth of each of them. Yet least this place, where the point is handled of purpose, should complaine, that it is left naked and empty; it shall not be amisse; to adde one or two reasons more to the former, as an ouerplus. And these we take out of the 2. Thess. 2. 2. and first out of the third verse; Where it is said, *vnlesse the Apostasy come first, and that man of sinne be reuealed, that Sonne of perdition, &c.* In which words the Apostle affirmeth, both that each of these two things shall goe before the coming of Christ, as also, that the Apostasy shall goe before the revealing of Antichrist. For that is the cause of this, that procureth this mischeife, as he teacheth after, *that Antichrist shall therefore come, because men would not receaue the lone of the truth that they might be saued; vers. 10. 11.* And the revealing of Antichrist should not be delayed after the Apostasy, but it commeth forthwith after it; as the Apostle saith, *vnlesse the apostasy come first, and the man of sinne be reuealed, &c.* For after that that which hindereth should be taken awaye, which as we haue shewed, came to passe shortly after, this pestilent Antichrist should come abroad into the world immediatly.

But this apostasy began priuily and closely at first, euen in the time of the Apostle, which therefore can not be a reuolt from the Romane Empire, but a neglect and contempt of the truth that was once receaued, as the same Apostle doth interpret it in that place, and it is that which hath preuailed for these many ages last past, and is to be seene openly at this day in that worshipping of reliques and of Images, and in the inuocation of Saints practised by the Church of Rome, as we

haue said a litle before. For the Lord is forsaken by such kinde of Idolatry, and when we chuse strange Gods, we depart from him, as it is Ieremy, Chapt. 16. 11. Where the Prophet is commanded to speake to the people and to say vnto then thus, *because your forefathers haue forsaken me saith the Lord, and haue followed strange Gods to worſhip them, and to bowe downe vnto them, but they haue forsaken me, and haue not kept my Lawe?*

And after this manner doe all therest of the Prophets speake. It must needs be therefore that Antichrist is come long since, the signe & cause whereof, that is so neere ioined vnto it, hath kept *Re* in the world for these many ages. Secondly, that impediment is long agoe taken away, which was the onely thing which hindred in the time of the Apostle, so that that man of sinne could not be reuealed, vers. 7. Which was not the Romane Empire, but the sixth Heade of that Empire, which had then the Gouvernment of the world, while Iohn liued. For so the Reuelation saith, Chapt. 17. 10. *Five haue fallen, one is, that other is not yet come.* That one, who as the Angell saith, was then, was the sixth King, with whom the Romane Empire should not fall, being the seauenth King and Heade should succeed after neither were there more heads then one reigning at once, so that the seauenth head should as well take vpon him the swaye of the Empire for his part, as any one of the other former heads did. Therefore as soone as that present regiment should be changed, which happened about two hundred yeares after Iohns time; then after that heavy burden was removed which kept Antichrist downe, he should come forth, and keepe in the viewe of the world.

Thirdly, if the mystery of iniquity was working while the Apostles liued, it must needs be that the birth thereof was not farre off, when the paines in trauaile began to vex the Church so soone, 2. Theſſ. 2. 7. Otherwise, what strange monster is this, that the Papists would make, that one should be with Childe fiftene hundred yeares agoe, and that yet the brat should not be hatched, & yet when he should sprall forth, he should proue but a King of three yeares and a halfe lasting? But these be Popish dreames. For the Apostles could hardly make him keepe in his hornes, much lesse could their posterity doe it, who had lesse piety, knowledge, care, diligence, whose gifts also daily decaying more and more, made the man of sinne, to come & to growe *up* the more

more quickly. These things being thus laid downe, let vs now come to that which you say. And here we haue but one argument onely to proue that Antichrist is not yet come; it is longe enough indeed, as which reacheth from the beginning of a Chapter to the very ende, but it as weake in the ioints of it, & feeble in the loines, as it is tedious and odious.

This is the summe of it, *Antichrist is not yet come, because he came not then, when certaine of those that liued of old and of late thought he would come*, the auncient ones you speake of, are the Tessaionians, Cyprian, Ierome, Gregory, one Iude, Lactantius, the Bishop of Florence; the later ones are the Samosatenians of Hungary, and Transsilvania, Illyricus, Chytraeus, Luther, Bullinger, Musculus. And in following this matter you spende all the Chapter.

I answered two wayes, first that that is false which you saye, that he that came not at the times spoken of by those Authors that you mention, is not yet come. It was not necessary that they should knowe the first originall and vprising of Antichrist. The Beast remaineth to be a mystery long after that he hath bene reuealed, Reuel. 17. 7. Whose person was manifest, but not his wickednes, and originall likewise. For the mystery should be taken away, if that which lay lurking with in, were opened vnto all men. And as the Kingdome of God though it was foretold by the Prophets, came not with obseruation, Luc. 17. 25. So neither did the Kingdome of antichrist. Tares are sown while the husbandmen sleepe, Math. 13. 25. Neither are they marked when they come to their first growth, but were they not therfore at all, because the husbandmen knewe not by what degrees they grewe vp? Shall we not acknowledge the sunne to shine, because we see not howe it goeth forward? Out of doubt that most crafty enemy of man kinde, had rather haue his Vickar to resemble his conditions, and to come creeping in closely, that so he might surprise the more ere they were aware of him, then to come rushing in with a shoute and an uproare to geue men warning to looke about them for their owne safety. Besides when you would conclude that he is not yet come, you should haue comprised all the other times that remaine to your time you set him to come in, and not those fewe times onely, which those auncient and later men cited by you mentioned. Can one be said not to be come vpon a day appointed, because he came not either at the first, second

or third houre? It is a faulty kinde of disputing, when there are many parts to be reckoned, to passe by any; nowe seeing you haue omitted most of them, your proposition is absurd diuerse wayes; and so is the whole argument that depends vpon it.

Secondly, I answered seuerally to your Authors; and first touching the auncient ones; out of whose words we doe conclude more then probably, that Antichrist is come. For so saith Cyprian, Booke 4. Epist. 6. *You must knowe saith he, beleue and hold for a certaine, that the daye of the Churches oppression is begun to come ouer our head, and that the ende of the world together with the time of Antichrist approacheth.* Ierome in an Epist. to Ageruch. about Monagamy, saith; *He that with held, is taken away, and doe we not yet vnderstand that Antichrist is at the doores?* Likewise Gregory Booke 4. Epist. 38. *All things are done which are foretold, the King of pride is at hand.* Nowe if Antichrist did approach thirtene hundred yeares since, or at least a thousand, as it is manifest by these testimonies, howe can it be that he should not be come as yet? You answered; that the auncient Fathers were deceaued with an opinion, which they had about the ende of the world, which they held to be neerer, then it was indeed, & therefore that they held this false opinion touching Antichrists approaching neerer then it was in truth. To which I saye, if the auncient writers had founded their opinion touching Antichrists approaching, vpon their persuasion of the ende of the world, it had bene necessary, that as they erred about this, so they should haue erred about Antichrist, but seeing they grounded their opinion vpon other arguments, and seeing they gathered, not so much that antichrist drew neere, because the ende of the world was at hand, as that the ende of the world approached, because antichrist was at hand, that which they affirmed touching this matter, must needs be firme, and stable, vnlesse you can teach vs that the rest of their reasons are as light as their opinion was vaine touching the ende of the world. But it is euident by their words, that they suspected the ende of the world to be at hand, because of antichrists comming; and not on the contrary. For Ierome reasoneth, that Antichrist was at hand, because that which hundred was taken awaye. Gregory gathered, as much out of the fulfilling of all things that were foretold; then which, what more certaine argument can there be. And you your selfe confesse that all the auncient writers considering the wickednes of their times, did suspect that the time of Antichrist was hanging ouer them.

them. They did not therefore conclude about antichrists comming out of their suspecting that the world was at ende. For the last ende is no where made a signe of things that goe before it, but things that goe before are made signes of the last ende, seeing it is the last of all, and most vnkowne of all other things, euen to the angels them selues, yea to the Sonne of man; Math. 24. Marc. 13. 32. 36. It can geue no forewarning of things that be before it, and better knowne then it. They knewe therefore by certaine arguments, that antichrist was shortly to come, but that which they added touching the last ende, did relye onely vpon an vncertaine coniecture of men. They had receaued a false Chronology from Clement Alexand. Stromat. 1. that five thousand seauen hundred eighty foure yeares two moneths, and twelue dayes were past from Adam to the death of Commodus the Emperour.

To this was added the opinion touching the lasting of the world for sixethousand yeares. Wherevpon Cyprian saith in his preface to his exhortation to the Martyrs; *Sixe thousand yeares are nowe almost fulfilled since the time that the Diuel began to fight against man kinde.* And that of Lactantius came thence in the 7. Booke of his diuine Institut. Chapt. 25. *All the time we looke for in this world, is no more but the space of two hundred yeares.* To these if we shall adde their coniecture touching the worlds, quicke and present expiring after Antichrists comming, then shal it easily appeare, that there is great difference betwene those things which they handle touching antichrist, and those things which they set downe about the ende of the world. This was certainly made knowne vnto them by many Prophecies, & vndoubted signes thereof, this they were persuaded of by some likelihood it had to the truth, and by the weake authority of men. The like we see in Christs Disciples, whome we knowe to haue expected a temporal Kingdome, yet when they preached, that Christ was come, & that the Kingdome was then to be restored to Israel, should any man that could not see the Kingdome restored denye to geue credit to their report touching Christ comming? Or if he should, should he not deale vnequally? For they knewe that Christ was come by most certaine arguments which could not deceaue, but that which they conceited touching the temporal Kingdome, they drew out of the dregs of the common error.

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After the same manner the auncient writers vnderstoode by true signes out of the Scriptures, that antichrist was at the very doores, but that which they affirmed touching the last ende, was their owne inuention, yet ought it not to diminish the credit of that truth which is ioined with it you art not therefore scaped away with this answer of yours, but the iudgement of the auncient fathers, remaineth ratified & vnmoueable, that antichrist is come; and therefore it was not for nothing that one of your owne side the Bishop of Florence, auouched openly five hundred yeares since, that *Antichrist was come at that time.* For the suppressing of whome the Council of Florence was called & gathered, but you haue thought safer for your selues, that the fame of this council should rather come to posterity, the rather that the acts thereof should come to their knowledge.

As touching the later writers, you mention first of al the *Samosatians* of Hungary, with whome I will haue nothing to doe, I care not what they thinke, or thinke not, till they shall be of a sounder minde then they are. The rest of the learned men, differ after three sorts in their iudgements touching the time of antichrists comming; *Illyricus*, *Chytraeus* and *Luther*, make the coming of antichrist to be about the yeare of the Lord, 600. *Bullinger* at the yeare 763. *Musculus* 1200. The reason of their iudgement was this, because they being such quick sented men, the second vprising of the Beast, in the precincts whereof they sticke, did smell so strong, that they could not bend their minds to thinke of any time beyond this, wherein they are like to good hunting doggs, who when once they haue smelt out the place where the wild Beast couch, are carried with a full crye, and runne after them with al their might, no longer smelling out euery one of their steppes; Therefore they referre for the most part such things to the second arising of the Beast, which belong to the first; & doe drawe many things to it, that are not agreeable vnto it, but this light error of theirs touching the time of his vprising, doth not take away his comming at al, but we may knowe that antichrist was come by the shoute and out cryes they make, though they were ignorant of the very moment, when he began first to subsist. Let vs therefore runne ouer your answeres to each of them, that so you may vnderstand not so much, that they were in an error; as that you haue wearied your selfe to no purpose, in labouring to ouerthrowe their opinions.

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In the second place you grapple with *Illyricus*, who saith; *that Antichrist was then borne, when Phocas graunted power to the Pope of Rome, that he should be called the Head of the Church; Which happened in the yeare 606.* You answer; *that he was not borne at this time in two respects, first because the temporall Kingdome of Antichrist of 666. yeares continuance, which Illyricus holds to be begun from that time of his vprising, should long since be ended, and antichrist should be dead. Secondly because by the Popes spirituall Kingdome, which Illyricus will haue to last 1029. yeares, the Centurie-writers might knowe the ende of the world exactly, which is against the words of our Lord, act. 1. and Math. 24.* I answer to the first, It is absurd and foolish together as you doe from his words that antichrist must die after 666. yeares are expired, when as you see and say, that he and the rest of the century-writers doe geue him a spiritual Kingdome that lasteth a thousand two hundred threescore yeares. Can a man raigne five hundred ninety foure yeares, after he is dead; (for so many yeares doe they proroge his spirituall Kingdome beyond his temporall; but perhaps your Pope hath no more life nor liuelines left in him, without his temporall power, then a Serpent hath without his dust.

To the second I answer, that it is as possible, for the century writers to knowe the yeare exactly, when the world shalbe ended, as it is for your Popish writers to know the very daye. Nowe doe not you reckon a thousand three hundred five and thirty dayes from the beginning of antichrists Kingdome to the last iudgement? What shall it be knowe so longe before, when the last daye shalbe? Hath that speech of our sauiour as touching that vknowne daye, no longer any force, but til antichrist shall come, *Mark. 13. 32.* Howe then can it come, *like a snare vpon those that dwell on the face of the whole earth? Luc. 21. 33.* Therefore you confute them not worth a strawe. We haue shewed that that former number is not the number of his Kingdome, but of his name, but that the other is to be reckoned from the first comming of antichrist, not from the second. But I will not prosecute this matter nowe with many words. I returne to you, and I graunt you that which you labour for. Admit, that antichrist was not borne first of all.

This I enquire of you, whether he was then extant or no? If you denie that he was then extant, I will conuince you; for then was that

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that hindred taken awaye, which did onely make him slacke his comming; as Ierome affirmed right nowe. Then were all things accomplished, which were foretold that they should goe before his comming; as Gregory avouched, then was the vniuersal Preist extant such an one as the same Gregory speakes of confidently, *Who so euer calleth hem selfe or desires to be called vniuersall Preist, forerunneth antichrist with his pride*, Book. 7. Epi. 194. to Mauricius. But if he that desireth such a name be antichrist forerunner, whome shall we call him that had gotten it? Therefore seeing antichrist was forth comming at that time, see nowe with all, howe it can be that he is not yet come.

In the third place you answered to Chytreus, who determineth his vprising about the same time, especially because Gregory did about that time establish inuocation of Saints, and masses for the dead, &c. To these things you say, that Gregory was not the first that taught men to inuocate Saints, and to offer masses for the dead, for all the auncient writers taught the same thing, & in the Roome of them all you produce Ambrose onely. Who was more auncient then Gregory by two hundred yeares; I answered, that Chytreus indeed was in an errour, who thought Antichrist to be yonger then he was indeed by some store of yeares; For he was much more auncient, but yet he bare his Age so well, that he seemed to be alwayes waxing like a child, fresh, and lustye, as it were another pretty Cupid. Certainly his second vprising deceaued the man, whereby he reuiued from the dead, and as Aeson is fained by the Poets to be made a yong man of an old, so this antichrist returned from his Youth to his cradle and infancy againe. And it must not be meruailed at, that that was then counted his first vprising, which then seemed to be newe.

But you doe so deny his beginning that you adde yeares vnto him, but doe not take any from him; as if you were getting the possession of an inheritance for ward this of yours, and as if you were afraid he would come to late out of his nonage.

In the fourth place you come to Luther, who maketh antichrist to haue a double coming; one with a spiritual Sword, after the yeare 600 another with a temporal Sword after the yeare 1000. You answered, that the Popes deposed Emperours, and made warres against them before the thousandth yeare; I answered; Therefore thou also wast deceaued (O Luther) Antichrist was come before thou supposedst, him to be come.

come. Certainly you defend the Popes in such a manner, as if one that were accused of theft, should for the purging of himselfe from this crime cry out openly, that this was not the first Theft he committed, but that he had a hand in many other, and those more greiuous robberies you did not feare as it seemeth, that there would some come after, who would search out further and higher into Antichrists Originall. Fifthly Bullinger doth so expound that number 666. that he makes it to determine the yeare of the comming of Antichrist after the Reuelation was written, namely the yeare of your Lord, 763. To whome you answered wel, that this number belongeth to Antichrists name, not to his time; though this doe litle helpe your cause. For howe soeuer he was not borne at that time first, he might be borne before that, which doth shewe sufficiently that you affirme falsely that he is not come yet.

Sixthly Musculus affirmeth that Antichrist came about the yeare 1200. and that being moued with the authority of Bernard, who saith after many other things wherein he bewaileth the finnes of his times; *It remaineth that the man of sinne should be reuealed*, Sermon. 6. On Ps. 80. You answered two things, first that the suspicion of Bernard was false, as was that of Cyprian, Ierome, Gregory in their times, for he suspected out of the euills which he sawe, that Antichrist was nigh; Secondly, that there were farre worse Popes without any comparison in the former age, then in that.

I answered, to the first, you doe worthily to contradict the Apostle. For he teacheth that the apostasy goeth before antichrist, and that he shall come into the world, because they despised the loue of the truth, thereby declaring, that there is no more euident signe of Antichrists approaching and raigning, then all kinde of hypocritical impiety, that raungeth euery where without controuersie.

You will haue Bernard to be deceaued, because he suspected by the euills which he sawe that antichrist was neere. Indeed he was deceaued, that he thought him to be neere, and not present. Otherwise he thought more sincerely touching Antichrist, then the Iesuits are wont, or any other of the Papists. To the second I saye, seeing they were worse in the former age, we graunt vnto you that antichrists first beginning was not nowe, but that he was begotten longe before, but he was nowe openly extant.

And so at length you haue made such a goodly peece of dispute about this question, as if one should be very earnest to proue, that the sunne was not risen at noone, though he began to shine in the Horizon at fixe a clock in the morning, because it did not arise either at the eighth houre, as one affirmed, or at the ninth as another, or at the tenth as a third man held. By such a kind of argument doe you and your Complices proue that antichrist is not yet come.

Chapt. IV.

Against the first demonstration that Antichrist is not yet come, taken from the Vniuersall preaching of the Gospel.

TIs question about the time of Antichrist comming, giveth greatest light to the truth of all the rest, being as it were the sunne that enlighteneth all the rest of the starres with his light; Herevpon it is that Bellarmine hath prepared fixe thight and thicke ovailes, which he calleth *demonstrations*, to obscure the truth with, vnder which he hopes his Pope may lurke safely. Nowe he will haue these taken out of so many certaine signes (as he saith) of antichrists comming, two whereof doe goe before, namely the preaching of the Gospel in the whole world, and the desolation of the Romane Empire.

Two doe accompany it, that is, the preaching of Henoch and Elias, as also a great and most notorious persecution. Two followe it, namely the destruction of antichrist after three yeares and an halfe, and the ende of the world, none of which (saith he) we haue seene to be extant as yet. Let vs therefore see what we can doe by the grace of God to helpe this blind fellowe and let vs take away the Scales from his eyes with a faithfull hande if so be that he will suffer vs.

The foundation of your first demonstration is laid downe, Math. 24. 14. *This Gospel of the Kingdome, shalbe preached in the vrhole world for a testimony to all the Gentiles*, out of which words an argument is framed

framed thus; which I pray you suffer me to bring into forme that so we that are of the more rude and simple sort, might the more easily marke this art of yours in making demonstrations thus. He that is to come after the preaching of the Gospel in the whole world, is not come yet. But antichrist is to come after the preaching of the Gospel in the whole world; therefore he is not come as yet. This is your manner of demonstrating, wherein we meete with many meruailous and newfound matters, that were neuer deliuered by any of the Masters, that professe the art of demonstration, namely that such principles should be vsed in demonstrating, which are neither true, nor first. For as for the truth of them; the proposition is either manifestly false, or at least doubtfull, as it shall appeare more clearly afterwards, & therefore such as is not fit to demonstrate withal.

Besides, if a man should doubt of the assumption, what strength can it haue from that place of Matthew? What one word is there in him touching antichrists comming after an vniuersall preaching? Howe is this an immediate principle, which if it haue any credit at all, must borrowe it from another place? Pardon me I praye you, if I be somewhat more curious and hard to please then you may thinke there is neede. I thought it necessary to make a triall of some one of your demonstrations, of all which seing we haue nowe gotten a tast what sweete ones they be, in this first and foremost of his fellowes, we shall not neede to be so precise in canuassing and scanning the rest, but we maye iudge of all the packe of them, by the proper qualicum, of this first proper fellowe.

But euen you your selfe sawe howe it was not worth a deafe nut, much lesse worthy of the name of a demonstration, and therefore flye you to a probable reason, which you set as an vnderpropper, to hold vp this tothering poore Iohn of yours. Therefore to confirme that assumption of yours viz; *that Antichrist shall come after a general preaching*, you let Mathewe goe, as whose name you did onely foist in, to face out the matter with, and thus you say; *Howsoever Matheue denye vs his helpe at this dead list, yet this matter may be proued by reason, because in the time of Antichrist, the cruelty of that last persecution to be raised vp by him, shall binder all publike exercises of true Religion.* I answered, that we shall see beneath in handling this Head of persecution, howe truly this is spoken, which you say touching the publike ceasing of Religion, in the

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meane time, I affirme, that you doe not onely dispute vnfkillfully, but dishonestly also, and like a Iesuite. For there being a threefold time, past, present, and to come, nothing can be proued to be to come, vnlesse it be made good before, that it is neither present, nor past. While you therfore conclude that Antichrist is to come after the generall preaching of the Gospell, because he can not subsist together with it. But why may he not goe before it I pray you? Yea what if he must necessarily goe before and that by force of this demonstration of yours?

Certainly he can not subsist together with the generall preaching, because of the cruelty of the persecution, for so are your owne words, and he can not come after, for Christ saith; *that when once the Gospell should be preached in all the world, then shall the consummation come.* You see that nothing commeth betwene the vniuersall preaching and the ende of all things. Therefore it must needs be by this goodly reason of yours, that he should come before the vniuersal preaching. This is not the least virtue of this doughty vndoubted demonstration, that it makes more to helpe your aduersaries cause then your owne. But say you; *the aduersaries doe not admit of this reason.* Truly no more doe your friends neither I belecue, vnlesse they be some litle crafty foxes that wil say that the ill fauoured ill tuned Crowe is a pretie nightingale, or a nightingales fellowe for his sweete singing. But I cunne you thanks yet, that you wilt acknowledge at length, the absurdnes of this demonstration, being cloyed, and wearyed with puddering about it. Besides you say; *that you haue no leasure norre to make this demonstration strong and mansuerable by laying open the vndenyable Principles thereof, and therfore that you wil proue the same point out of the testimonies of the Fathers.*

What a kinde speach is this that hath dropped from you? What haue you no leasure to make demonstrations, and to make them good that haue set vppon such a stately peece of worke, a very None-such the most copious handling of all controuersies, that might serue for a Treasure of Controuersies? Specially seing you bring no one argument of any waight in this cause? I can not but take notice hereof a crafty Iesuits simple shift. That which for pouerty and badnes of your cause you can not doe, you make vs belecue you haue no leasure to doe, for the hast you make to others matters.

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But let vs goe on with you, and let vs see howe you trimme and proue both the parts of your former argument; For there was no newe one to be come by as it seemeth, but you are glad to tricke vp & to han some the old dawes nest, that it might make some shewe of a pretty peece of worke by your tampering with it. First therfore you bring in Hiraly, Cyrill, Theodoret and damascene who affirme, that *Antichrist shall not come but after an vniuersall preaching.* I answered, that is not needful for vs to search curiously into their sayings, because they teach that which is agreeable to the Scriptures. For antichrist was to come for reiecting the loue of the Truth, 2. Thess. 2. 10. Nowe the punishment is not inflicted before the fault be committed; and there could be no such fault made, before there were power & meanes geuen to knowe and to belecue the truth.

In this therefore I will not stand against you; moreouer I doe after a sort graunt your prooffe hereof out of the Text. For the Gospell was to be preached before that great tribulation, of which we reade, Math. 24. 21. But herein you erre, in that you thinke, both that this tribulation here spoken of, is that last great one that shalbe; and that it is the persecution of Antichrist. For it is no other then the destruction of Ierusalem as Chrysostome doth also acknowledge, though he would haue it to be referred typically vnto Antichrist. Let Antichrist then come after the general proaching.

But what of that? Hath not the whole world runge with the Gospell till this daye? So you hold indeed though the matter it selfe be otherwise. Christ when he was about to ascend in to heauen, commanded his Apostles, to goe into all the world, Marc. 16. 25. And he promised them, that they should be his witnesses euen to the ende of the world, Act. 1. 8. It can not be, that either the Apostles were negligent in fulfilling Christ commandement, or that our Lord did not performe that which he promised, neither did the euent shewe to the contrary; as the Apostle teacheth saying, that the faith of the Romans was published thorough out the whole world, Rom. 1. 8. And that the Gospell came vnto the Colossians as it did also vnto all the world, Coloss. 1. 6. 23. You answered, that the whole world is taken in these places not properly & simply, but by a figure; but that the Gospell is to be preached properly and simply in euery nation; before Antichrist come. Which thing you proue by the testimony of the Fathers, and by three reasons, the Fathers are

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Augustine, Origen, and Ierome, besides those that were cited above, I answered, that it is not to be doubted, but that the Fathers apply their words to the words of the Scriptures, and therefore that they say often *that the Gospell is to be preached in the whole world in the vniuersal world in all Lands, &c.* But it may wel be doubted, whether they speake expressely, or no and whether they will haue it to be their expresse meaning that these kinds of speeches are to be taken simply and not figuratiuely.

Ierome saith in his Epist. to Agerachia, he, *that bindred, is taken out of the waye*; and doe we not hereby vnderstand, that Antichrist is nigh? By which words of his it is plaine, that he vnderstood not any other kinde of preaching in the whole world, but such as had bene in and before his time: for otherwise howe could Antichrist be at hande! So saith Gregory as we haue heard, *that all things which were foretold were fulfilled, the King of Pride was at the doores.* Therefore this vniuersal preaching was then accomplished, but not properly as you take it, seeing it is not scene perfectly fulfilled no not at this day, as you also saye. Therefore tosse and peruse the Fathers ouer, and waigh their writings a litle more diligently; perhaps howsoeuer these things haue bene exceeding darke and hard vnto them, you shal not finde any such kinde of preaching in them as you dreame of. The first of the Reasons you bringe is this, *because Christ saith that the preaching in the whole world is a signe of the consummation of the world*; for so he addeth immediately, and then shall the ende be. But say you; if the Gospell should be preached in the whole world not properly but by a Synecdoche, that sign whereof no value. For the Gospell was preached after that manner in the whole world by the Apostles in the first twenty yeares after Christ. I answered, that that which you affirme, viz, *that the preaching in the whole world is a signe of the ende of the world*; is your owne old patch (O Bellarmine, not a peece of Christs newe garment; he saith no more here but *that the ende shall come then*; Those words of the world be none of his; nor any part of his meaning. For the ende he speaketh of is not of the world, but of the Iewish Temple, and gouernment, the priuiledge whereof was abrogated at and by Christs death, but nowe all vse thereof also should be taken awaye at the scattering and ouerthrowe of their Nation.

For the Disciples asked Christ about a double ende of the Temple and

and of the world, vers. 3. Touching that Christ answereth vnto the 13. verse, touching this he speaketh in the rest of the Chapter, vnder the name of his coming; neither should he haue satisfied their demands, vnlesse he had comprised both of these points in his answer. Wherefore that vniuersal preaching was a signe of the destruction of Ierusalem, which had for a more immediate signe of it, the abomination of desolation, which Daniel foretold, which being set next vnto this of the preaching may teach vs, of what end the former words speake; For Christ doth not answer so confusedly, and intricately, that he would skippe backe againe to the state of the Iewes, presently after he had spoken of the ende of the world. Seing therefore he speaketh of this consummation in this place, and not of any other, there is no necessity that preaching in the whole world should be taken properly. Your second reason is, *that all the nations of the earth were promised to Christ properly. All nations shall serue him, Psal. 72.* Therefore this generall preaching ought to be proper.

I answered, that I denye not, but that all nations shal be gathered to Christ, and that by a generall preaching properly so called before he come to Iudgement. For the preaching of the word is that siluer Trumpet, which is appointed for the gathering of the elect together, and I finde that there is a double generall preaching spoken of in the Scriptures, one figuratiue, another proper; as we shall declare more fully at the ende of this Chapter; But what make these things to the coming of Antichrist? We haue demonstrated, that he came a thousand and three hundred yeares since. Besides his ouerthrowe shal goe before the last iudgement a long time, as we wil shewe after in the 9. Chapter of this confutation; where we shal speake of purpose touching the end of the world, as also we shal shewe it in expounding therest of this Booke of the Reuelation. Therefore that may goe before Christs coming, which shall followe Antichrists destruction. And indeed this proper general preaching shal not begin, before that Antichrist either haue bene turned of the Stage, and haue bene quite rooted out of the world, or els at least be about to breath his last filthy breath. The times are not to be confounded neither is that to be transferred to one time, which is proper to another.

You third reason is this; *because the Gospel shal be preached in the whole world for a testimony to all nations*; Therefore there must be a generall preaching

preaching before the generall iudgement. I answered, that this argument is all one, with the former, saue that it is after a sort distinguished by the subiects.

That spake of the Saluation of the elect, this of the iust condemnation of the reprobats. Yet the answer is all one; For I confesse, that there must goe a generall preaching before the generall iudgement, but when you shalt haue proued, that the general iudgement and Antichrist are things so neerely conioined, that that which goeth before that Iudgement, must needs goe before Antichrist also, then will I not thinke much to assent vnto you, & to thinke, that a general preaching properly taken, shall goe before Antichrist. And now as if you had put the matter out of al controuersy, you fall to answering of S. Pauls words, Rom. 10. 18. *Their sound is gone out into all the world*; the interpretation whereof you bringe out of Augustine, Perome, and Thomas, the summe of all is, *that those words are to be understood figuratiuely*. Which you mighte haue obtained easily without so great a doe; There is no man but will grant that this & the like Scriptures aboue cited are not to be taken properly.

But seing Paul speaks figuratiuely, why should not Christ speake so likewise? Because say you, it is not absurd if we should grant that the Lord spake properly, and the Apostle figuratiuely. For the reasons which compell vs to take the Lords words in a proper signification, haue not the same force, if they be applied to Pauls words, specially seing the Lord speaks of a thing to come, but Paul spake of a thing past. I answered, seeing that ende, of which Christ spake was onely of the cittye, not of the world, namely of Ierusalem, there is no reason to force vs to take the Lords words rather in their proper signification, then those of Paul, Rom. 1. 8. Coloss. 1. 6. 23. of which we spake before. For whereas you say that Paul speaketh of a matter past, Rom. 10. 18. You might haue remembred out of Augustine, that he tooke the time past, for that which was to come, as Dauid had done, whose words they are; as you your selfe wrote a litle before, and that the Prophets are wont to speake every where almost of things to come, as if they were past. In the other Scriptures Paul speaketh of that matter now already perfited, which the Lord foretold was to be perfited. This first demonstration of yours therefore, halteth downe right in every part hauing nothing in it that is sound nor no iot of truth; but the generall preaching you
speake

speake of is such a signe, in that sense that you meane preaching) of Antichrist that is to come, as the Iewes haue fained vnto the selues of Christ that is to come, namely such as the bold and blind presumption of men dare deuise without any authority of the diuine Oracles. Wherefore seeing you haue written nothing soundly touching this matter, I will assay if I can bring forth some more certaine matter, as I promised I would doe right nowe, that so the Readers may knowe what they are to thinke about this point. There is therefore a double vniuersall preaching as we haue said, a figuratiue one, and a proper one.

That was geuen to the Apostles for a signe of the destruction of Ierusalem and of their estate; and so it should goe before Antichrist also, who was not to come forth, but after some ages, whē that whole manner of regiment was quite extinguished. The other which we call a general preaching properly, shal not goe before, but shall followe Antichrist.

For after he shalbe slaine, the Gospell shalbe spread abroad farre and wide, euen among those nations, which haue neuer heard of it hetherto. For then shall the Nations bring their glory and honour to the newe Holy Citty, Reuel. 21. 24. Then shall the tree growe in the midst of the streete of the Holy Citty, whose leaues shall yeeld medicine and health to the nations, Reuel. 22. 2. Then shall the Temple be opened into which no stranger could enter, during the time of the seauen last plagues, wherewith Antichrist shalbe consumed, Reuel. 15. 8. and Chapt. 16. Then shall waters flowe out of the Temple towards the east, and into the country round about, with the wholesome ones whereof a very great multitude of fishes shalbe begotten, Ezecch. 47. Then to conclude, after that the litle Horne shall be taken away, the Kingdome shalbe geuen to one like to the Sonne of Man, that all people, nations and tongues shall serue him, Daniel 7. 14. And this Kingdome is not that which is to be enioyed in the heauens, where there is no distinction of people, nations, & languages, but that which is to come and to be seene on earth, which is to be administred with the Scepter of his word.

So that after that this Horne is cut downe, which they doe commonly interprete to be Antichrist partly, partly Antichrist, but in truth he is the Turke that is to be rooted out somewhat after the true Antichrist, there is a most ample preaching of the Gospell to be made, that
shal

shall haue much more large and wide bounds, then euer it hath ad before that. For then indeed shall all Nations serue him, Psal. 72. 11. And God shall be King ouer all the earth, and in that daye, shall there be one God, and his name shall be one, Zach. 14. 19.

These things and many of the like nature doe make it plaine, that howe soeuer the doctrine of saluation haue shined vpon many nations before Antichrist came, yet after he shall be once defaced, the Tabernacles of the Holy truth shall be vnfolded much wider; so that a very huge and innumerable multitude shall be gathered together into them; vnto which the assemblies of former times being compared shall seeme to be very small, or rather none at all. These things are those which the Scriptures teach touching the vniuersall preaching, which be constant, firme, stable, full of Maiesty, power, and mercy in respect of God, but if we shall cast our eyes vpon our selues, they are no lesse full fraught with al kinde of ioye, and Solace. Whereas on the contrary those things which you haue set before vs, are either vncertaine coniectures, or vaine fictions and forgeries, which will both deceaue your expectation at the last, and in the meane time, they leade you away into errour and destruction.

Chapt.

Chapt. V.

*Against Bellarmine's second demonstration taken
from the desolation of the Romane Empire.*

THe second demonstration is taken (as you say) from another signe that goeth before the time of Antichrist, which shall be a totall desolation of the Romane Empire, which seing it endureth to this daye, Antichrist is not yet come. Herevpon you vndertake to proue two things; both that Antichrist will not come til after that the Empire of Rome be altogether laid vras; and then that the Empire of Rome endureth vnto this daye. You confirme the first out of foure scriptures. Among which the three first, namely Dan. 2. and 7. Keuel. 17. Relye vpon the interpretation of Ireneus, Book 5.

But I pray you let vs let authorities of men goe, and let vs waigh the matter it selfe in the ballance of the truth. If the matter were to be sifted out with the opinions of men, that are contrary each to others, and whereof many might be brought in these most darke and obscure places, we should neuer make an ende. Let vs worke it rather out of those principles, by the conduct whereof we may be lead to somewhat that is certaine.

As touching therfore the second of Daniel, and that succession of the cheife Kingdomes, which were to be on earth to the end of the world, which the Image sheweth, that noteth out by the head of Gold, the breast of Siluer, the Belly of brasse, the legges of iron and the feete partly of iron, partly of claye, the foure principall Kingdomes that should be on earth, namely; Of the Assyrians, the Persians, the Grecians, the Romanes, whereof that of the Romanes, which is the last, was as you say, diuided into two parts for a most longe time, as the legges are two and longest of all the parts. Besides that there sprung vp ten toes out of those two legges, and that the whole Image ended in them, because the Romane Empire was to be diuided at length into ten Kings, because there shall be no King of the Romanes, as no toe is a legge. As touching these things I saye, what one word is there in this whole vision, whereby Antichrist comming may be intimated,

mated, after the vtter defacing of the Empire of Rome? I heare of two legges, & feete diuided into ten Toes, but not the least hint touching Antichrist, whether he should come or no, or whether he should come after this diuision or before it, or in the time of it. Doe you thus goe on to build demonstrations, or rather castles in the aire, without any least shewe of a ground for them to stand on? Nay what if the contrary may be most firmly concluded from hence, that Antichrist should come before the vniuersall destruction of this Empire? For he shall come before Christ shall come; but the Romane Empire shall not be wholly destroyed before Christ come. For the feete of iron and clay shall endure, till the stone that is cut out of the mountaine without hands shall smite, and beate them in peeces, as it is spoken expressely, vers. 34. *Thou sawest till the stone was cut out, which is not in any hands, and it smote the Image on his feete of iron and claye, so that he did beate them in peeces.* And againe vers. 44. *Nowe in the times of these Kings, the God of heauen shall raise vp a Kingdome, which shall not be destroyed for euer, &c.*

But these feete are the Empire of Rome, which is weaker, then that was of the Legges, which yet was the Romane Empire also. For the statue described onely foure Kingdomes; but if the Legges and the Feete betokened a diuerse Kingdome, there should be fiae. Wherevpon it is proued false also that you say, *that the Romane Empire should be at length diuided into ten Kings whereof the King of the Romanes shall be none, as no toe is a Legge.* For so you bringe in a fifth Kingdome, which the Spirit meaneth not by that Image. Neither is that of any value, which you say, that A toe is not a Legge, seing no one member is another, though both of them be parts of the same entire thing, euen as the Legge and the toe are parts of the fourth Kingdome. Nowe then you see howe sweetly you haue demonstrated the nakednes of your cause, which the more you labour to couer and hide, the more foule and manifest doe you make it.

The second place is out of Dan. 7. 7. Where say you, *the ten Hornes which come out of the last Beast, are the ten last Kings, who shall spring indeed out of the Empire of Rome, but they shall not be the Romane Emperours, as the Hornes spring vp out of the Beast, but they are not the Beast it selfe.* I answer, as I answered euen now to the former argument, with which this is one altogether.

It these

If these ten Hornes possesse a diuerse Kingdome from that of the Beast, then there are not foure Kings onely but fiae, which is contrary to that which the Angell saith; *These great Beasts which are foure are foure Kings, that shall rise out of the earth,* in the same Chapt. vers. 17. Besides doe you thinke, that those foure hornes of the Goate, which sprung vp in the roome of that Horne that was broken, is another Kingdome from the Kingdome of the Goate, namely of the Grecians, Dan. 8. 8. If you doe thinke so, the Prophet sheweth that you are plainly deceaued, who teacheth that this Goate in the 8. Chapter, is that Leopard in the seauenth; as also that the Leopard is one Kingdome onely and that the third, Chapt. 7. 6. 17. For euen as the Hornes of the Goate doe not make another Kingdome, diuerse from the Kingdome of the Goate, so neither doe the ten Hornes of the fourth Beast make a diuerse Kingdome from that of the fourth beast. There are also ten Hornes of the Dragon, in this Booke of the Reuelation, who are not rebellious Princes against the Dragon, but his Cheife helpers, Embassadors, and Seruitours, by whose helpe he did cheifely exercise his Tyranny, Chapt. 12. 3. Besides the ten Hornes doe not signifie the dissolutiō of that Empire, as whose bodye remaineth after those are sprung vp. And so the vision it selfe teacheth plainly, that the Beast it selfe, namely the fourth is not to be slaine before, nor his body to be destroyed, before that Horne should be broken and taken away, which should arise after those ten Hornes, Dan. 7. 11. Wherefore the ten Hornes doe by no meanes signifie the destruction and fall of the Romane Empire, so that they can yeeld vs no helpe to finde out the comming of Antichrist. To these things we may adde, that this argument hath this in common with the former, that here is no mention neither made of Antichrist.

The litle horne indeed groweth vp after the rest of the Hornes, which many learned men applie to Antichrist, but you doe not insist now vpon this Horne, and we haue shewed before in the second Chapter of this confutation, that this exposition is contrary to the truth.

The third place is Reuel. 17. 16. Where you wil haue *the ten hornes to be ten Kings, which shall raigne together, and that they are not Kings of Rome, because these Kings shall hate the whore, and make her desolate, and so they shall diuide the Empire of Rome among them selues and destroy it*

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utterly. I answered that it is very meruailous that you see not, that the cleane contrary to that which you entend, is proued out of this place. For if this hatred, whereby the ten Kings shall hate the whore and make her desolate, be the very fall, and ruine of the Empire of Rome, then Antichrist shall come before the Empire of Rome shall be laid wast; For he shall subsist long before this hatred, and the ten Kings shall serue him for a long time, before they doe thus burne out in anger against the whore, according to that which is set downe, vers. 12. and 13. of that Chapter, *nowe the ten Hornes that thou sawest, are ten Kings who haue not receaued a Kingdome as yet, but they shall receiue a powver as Kings at the same houre with the Beast. These haue one minde, to geue their strength and powver to the Beast.* Besides these are the Hornes of the Beast him selfe, not of the Empire of Rome that is diuided, chapt. 17. 3. Which if they signifie any diuision, the Beast shall be diuided from his first vprising. Moreouer, seing they shall arise at the same houre with the Beast, they shal not goe before him, so as they may signifie by any forerunning of theirs, that he is following them at the heeles. Wherefore nothing is hence to be gathered at al touching the desolation of the Romane Empire, as being any signe of Antichrists comming into the world.

The fourth place is taken out of the 2. Thess. 2. 6. 7. *And nowre what withholdeth ye knowe, that he should be reuealed in his time; onely he that nowre hindereth, shall hinder till he be taken away; and then shall that man of Sinne be reuealed, &c.* Where the Romane Empire (as you say) hindereth the comming of Antichrist, *wha shall take awaye this Empire for the wickednes thereof; and so doe the Greeke, and Latin Fathers expound this place.* I answered that I acknowledge the auncient Fathers not to haue taken so right an aime in writing of these matters, as I haue often said, as who liuing longe from the time of the euent of matters herein contained, were carried away onely with bare coniectures. They knewe as much as was belonging for their times to knowe; Yet remember I pray you what kinde of desolation of the Romane Empire Ierome vnderstands, who will haue him that hindred to be taken away in his time, as we haue heard often out of his owne words. So that by his iudgement, the Empire of Rome was so laid wast at that time, that there was nothing hindred in this regard, but that Antichrist might come.

And

And indeed Gregory said not well, *All things are done with were foretold, the King of Pride is neere*, if any such desolation were to be expected, as you speake of, or if such ten Kings should come forth before, as you Papists tell vs Tales of. Therefore either those Fathers knewe not what that was which hindred, or els they floated hether & thether with their doubtfull opinions, so as no sound and stable thing can be gathered out of their writings. But theis Booke of the Reuelation; being nowe made cleare by the Euent & that for the most part, makes the matter to be without all question, as also it doth expound Paul most certainly and most faithfully, teaching vs that that which hindereth, is not the Romane Empire, but the sixth Romane King; for he saith; *five are fallen, one, namely, the sixth, is nowre, the other is not yet come.* Reuel. 1. 10.

That is, the heathen Emperours, who make the sixth King, and doe nowre raigne, who being at length taken awaye, and leauing Rome emptye for the Pope of Rome, the seauenth King shal come, that is, that Antichrist.

The Romane Empire is one after a sort, but the manner of gouerning it by diuerse Magistrats, and kinds of gouerning, is manifold. And it could not be said, five Romane Empires haue fallen, but five Kings, who were Rulars & Gouvernours of that one Empire. Besides, Antichrist is that seauenth Romane King; for so saith the Angell expressly; *And the Beast, which was, and is not, is both that eighth King, and one of the seauen,* vers. 11.

What should the Romane Empire be made desolate, while it had a King thereof remaining aliue and alive-like? no such matter, but rather the whore of Rome should flourish exceedingly, where she should be carried on the backe of this Kinglike Beast. Therefore the Romane Empire was not to be destroyed, when Antichrist was to come, but it is rather to be meruailously preserued, increased, and amplified, during the time foreappointed by God. Let vs therefore vnderstand that Paul & Iohn speake of the same impediment, but the Angel doth describe it more expresly and clearely, by the place, the dignity of it and the number, by which as by most plaine and true signes we should be lead as it were by the hand to the very cradle and infancy of Antichrist.

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Where

Wherefore antichrist should come while the Romane Empire should stand safe and flourishing, there was no more to be done, but that the Emperour should yeeld vp his place to the Pope, and should leaue him house roome enough at Rome to playe Rex in, like that great Leviathan that sports himselfe in the Ocean. You ground your selfe therefore (o Bellarmine vpon as manifest an error as the Sunne can see, whereby it shall come to passe, that vnlesse you wil take heed in time, that whilest you looke litle for any such thing as Antichrist before the totall subuersion of the Romane Empire, you your selfe shall be oppressed, and throwne downe to Hel by him, before you can perceiue that he is come.

Your second proposition is this, *that the Empire of Rome doth endure till nowre.* Which I graunt vnto you without any opposition, and that as you now see, without any detriment, to that cause which I defend. Although you are grossely deceaued about the Head of this Empire, which thing you are to be informed better in with a few words. You thinke that this dignity is in the power of the Emperour, and so doe I acknowledge it is, as farre as a name and a naked title can make an Emperour, but as for the Empire it selfe I say it is belonging to the Pope. For the Romane King must be the Head of the whore of Rome, which the Emperour is not, but the Pope himselfe, who maketh the seauenth and the eighth Heade, as it hath bene declared, Reuel. 17. 11.

Besides the Emperours, from the time that the Beast began first to putte forth his Hornes, haue serued him wholly, as the Revelation also declareth saying; *they shall geue ouer both their strength and their power to the Beast,* and the experience of all Ages confirmeth this to be true.

For this seruitude of theirs hath proceeded so farre, that they haue taken his marke and then haue taken and kept the Oathe of Fealty to him, not to speake of the rest of those most villanous wayes, by which the Beast hath troden the Soueraigne Maiesty of the Emperours vnder his feete.

Lastly the Toes of his secte being now diuided, are not now kept in with any common bande of the Imperiall name, but onely of the whore of Rome.

For

For what hath the Emperour to doe with Spaine, what with France? What with the Venetians, with the Florentines; or with the Kingdome of Naples?

All these Toes sticke together in the common foundation of the Popes authoritye; who is the onely foote now wherein all these doe agree, and grow vp together, and not the Empire, who hath nothing almost at all to doe with them.

The Emperours therefore are the Hornes of the Beast, but they are neither the legge nor foote of the Romane Empire, but the Toes of that foote, and perhaps they shall be the great Toe, when the Pope list to make him so. You Popish Enchaunters of Rome doe bleare their eyes with your iugglings, by geuing them certaine coloured Titles and names without substance, but they shall awake one daye, and handle your inchanting Circe of Rome as her vertues deserue.

The things which you dispute for the Empire, and the Emperours, are vaine and friuolous. *There remaineth,* say you, *a succession as yet, and the name of the Emperour, and it came to passe by the vnderfull providence of God, that when the Empire failed quite in the west, it remained safe in the East, and when this failed, it was reared vp againe in the West.* I answer, that the succession of the Empire doth not remaine in the Emperour, but in the Pope.

When the sixth Head fell, the seauenth succeeded, that is, the Pope, and not the Christian Emperours, who did then receaue onely the dignity to be the Hornes of the Beast, the succession of which dignity, they translated to their posterity, and not of any other. They retaine indeed the name of the Emperours of Rome, but a title without any materiall substance of the Empire such as it should haue; euen as the Church of Rome is called Catholike, and many such Titular things there be: But for the beating out of the truth of this matter, the authority of the Holy Ghost is to be respected, and not the vaine words, and Empty sound of mortall mens Clamours. There hath shined forth indeed a meruailous providence of God in preferring this Imperiall dignity of what sort soeuer it is both in the East, and in the West.

But this providence watcheth no lesse for the Hornes, then for the

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Head,

Head, that is, as well for these who are called Emperours, as for the Pope. They haue both of them their subsisting by his decree, which hath appointed, that some of the Toes of the Foote should be of Iron. Nowe you say, *that it hindereth not but that the Emperour should possess and swaye the Empire, though he want Rome; Which you labour to proue by the examples of Arcadius, Valens, Theodosius the yonger, Charles the great and his successours. Besides you proue it from the dignity that he enjoyeth to goe before all the rest of the Christian Princes; Moreover from the election of the Romans; and lastly by the confession of the Lutherans; I answer to each of these things, to the first, that if Valens, Arcadius and Theodosius Iun. When they wanted Rome, did neuer the lesse remaine the Romane Emperours, then the Westerne Empire did neuer faile & decay quite. Neither is the Easterne Empire failed at this daye, though the westerne Emperours haue wanted Constantinople, if the right to an Empire be enough without the possession. But the Kingdomes of the world are his that hath them in possession, and though they haue bene gotten wickedly for the most part, yet God taketh them away from some by his iust iudgement, and giueth them to another. And yet this manner of gouerning the world by Gods, doth not free these Rauenous Tyrants from being in fault, but he doth punish one mā by casting him downe, and againe another by lifting him vp, and both after a meruailous manner.*

It is therefore a litle more then you speake of to want Rome, to keepe one from being the Emperour of Rome. To the second, I confesse that the Emperour hath this dignity to goe before all the rest of the Christian Princes, yet he that goeth before all these, followeth the Pope, so that there is no man so silly, but he may see, in whome the Maiesty of the Empire resideth truly.

To the third, let it be graunted, that Charles the great was created Emperour of Rome, and that by the consent of the Romanes, yet the Reuelation sheweth, that the Empire of Rome is obliged to the City of Rome, & not to the applause of the people of Rome. To the fourth; The Lutherans bragging that they haue three Princes Electours, of the Emperours of Rome, doe geue place and yeeld rather to the custome of speaking, then to the truth of the matter, or if they doe persuade themselves so indeed, this commeth from the common Error,

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the meaning of the Reuelation, being not yet made knowne to them sufficiently. You suckle the Emperours with a vaine, and empty Title; for as long as the Pope of Rome shall possesse Rome, they neither are, nor shalbe truly the Emperours of Rome; and so you earnestly defending that the Empire of Rome doth continue still, knowe not what place it should be in, whose Head and Pallace you are ignorant of; Luther Illyricus, and Chytreus doe gather vpon good ground by the restoring of the Empire thorough the Popes helpe, that he is that great Antichrist.

But yet not so much in that regard, because Charles the great was proclaimed Emperour of Rome by him, as because the Empire reuiued in the Pope himselfe, who being Pope in name, was made Emperour indeed. This thing is cleared from thence, because the Beast hath both a wounded, & an healed Head; both of which belong to the same Pope. Likewise the Beast which was not when the Barbarians preuailed, is the very same that was, when they were extinguished. Besides Antichrist is both the seauenth King from Constantines time, to the Kingdome of the Gothes, and the eighth by reason of his newe vprising after that his Head was healed by Iustinian and Phocas and those that followed, as we haue explained the places, Reuel. 13. 3. 11. and 17. 10. 11. You answer, *that the head that was healed is not the Romane Emperour, but Antichrist, who faineth him selfe to be dead, and shall raise vp him selfe againe by his diuelish Art, and that all the auncient writers in a manner doe expound it so.*

To these things I saye, that you doe ill to disioine the Emperour of Rome and Antichrist, seeing these two, if we will speake properly as the Reuelation teacheth vs, doe make one and the same person. Not that he who is called Emperour at this day is Antichrist, but because whatsoeuer it is that the Emperours name containeth in it, & carrieth with it, belongeth properly to the Pope. For both the Pope and the Romane Emperour, or the Empire of Rome, were wounded to death by the inuasion of the Gothes.

For the seauenth Head, that seemed then to be perished, was both a Mountaine and a King, that is, Rome, or the Empire of Rome, and the Pope, Reuel. 17. 9.

It is true therefore that you say, *that the Text it selfe doth constrain vs surely, that by that Head of the Beast, which was dead and reuiued, we should*

should not vnderstand Charles the great, but Antichrist; For Charles the great was not Emperour truly, but howsoever he was not dead, and reuiued againe, yet the Emperour or Empire of Rome was dead and reuiued in the Pope, as we haue shewed sufficiently. By which it may also appeare, that that which is said commonly of Antichrists fained death and Resurrection, is a very counterfaite Tale of a Tubbe. A fained death is vndergone in mockery and voluntarily, but, Antichrist died this death against his will, and to his vehement hearts greife, out of which when he began to arise forth, he was mightily tormented with the paine of his late wound, as Gregory the great witnesseth by his many most ruefull lamentacions that he makes vpon it.

Chap.

Chapt. VI.

*Against the third demonstration taken from
the coming of Henoch, and Elias.*

SO much for the signe, that should by your reckoning goe before your Antichrists coming; now we come to those that you say must accompany him, as it were his Legats a latere, and first of the coming of Henoch and Elias, who as you say, are still liuing, & liue for this ende, that they might oppose themselves against Antichrist when he commeth, and might preserue the elect in the faith of Christ; and might conuert the Iewes at last, all which though, it is most certaine that they be not fulfilled. In this cause you vse three arguments, the first drawne out of the Scriptures, the second out of the Fathers, the third from reason. The Scriptures you bringe are foure; Malach. 4. 5. 6. Ecclesiast. 48. 9. 10. and againe, 44. 16. Math. 17. 11. Reuel. 11. 3. As touching Malachy his words are; Behold I will send vnto you Elias the Prophet, before that great day of the Lord shall come, and he shall conuert the hearts of the Fathers to the children, and the hearts of the children to their Fathers, which words can not (as you say) be vnderstood of any kinde of Doctors, as of Luther, Zwinglius, and the like; For malachy saith, that the Iewes are to be conuerted by Elias, and that he should be sent for the Iewes sake principally, as it is euident by that; I wil send vnto you, and that of Ecclesiasticus, he shal restore the Tribes of Iacob; but say you, Luther and Zwinglius haue conuerted neuer a Iewe in their liues. Besides you say, that they can not be vnderstood of Iohn Baptist literally, but onely of Elias. I answere, first that here is no word touching Enoch; whose ioint coming though was propounded in this demonstration.

Besides, here is not any mention neither made of Antichrist, but all this (that he should come together with Elias) dependeth vpon another false supposition; of which we shall speak in the due place thereof. This is therefore a worshipful demonstration, which propounding the

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comming of three, is as dombe as a fish to speak of two of them. But let vs shake him that he talketh of, out of his pade of strawe. You say that this prophesy is not to be vnderstood of Luther, Zwinglius, or the rest of the Ministers of the Church of the Gentiles. Which thing I doe also acknowledge willingly. For I doe not thinke that it belongs to vs Gentiles. But why may it not be expounded of the Iewish Prophets? Because say you, it doth not agree to Iohn Baptist. Which is all one as if you should say, it is either to be expounded of Iohn Baptist or of none; which lame and vnecessary disunction no aduersary you haue can graunt you. But to pardon you this fault also, why may it not I pray you belong to the Baptist? Because say you, Malachy speakes of the second comming of the Lord, which shalbe to iudge the world; I answered, what if I should graunt that he speakes of the second comming of Christ, can he not also speake of the first together with it? It is most certaine that Malachy doth so.

For he speakes generally of the comming of the Lord, which containeth both his first & his second comming. And seing you acknowledge that he speakes of the second, and I stand not against it, we haue Christ himselfe interpreting the words of this prophesy of his first comming, where he speaks of Iohn Baptist, and saith; *He is that Elias that is to come*, Math. 11. 14. Seing therefore the words are such, see nowe howe I doe finde out the true interpretation of them, and howe I ouerthrow that litterall one touching Elias. He that speakes of two times in the same words, he is to be vnderstood aswel of the one time as of the other.

But Malachy speakes of a double comming of the Lord, and besides he is to be vnderstood figuratiuely of the first, for so Christ interpreteth them, saying that the Baptist is that Elias that is to come. Therefore he is to be vnderstood to speake figuratiuely also touching the second; and such an Elias is nowe to be looked for of vs from this prophesy, as the Baptist was before his first comming. But whether he shalbe one singular man or no, it is not so cleare; it may be that he shalbe some one principall and most excellent man among the rest; and yet when it shall please God to gather together his forlorne and forsake people, all the Quire of Prophets shalbe indued with most plentiful gifts of his Spirit, that in respect of that notable piety and zeale; wherewith every one of them shall burne and be eaten vp Elias may

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seeme worthily to be reuiued and to liue in each of them. For these shalbe those watchmen that stand on the walles of the citty of Ierusalem all the day, and all the night, shall not keepe silence, but shall speake continually, and they that remember the Lord shall not be silent, nor suffer others to be silent touching him, of whome Esay speaketh, Chapt. 62. 8. 9. The reason hereof shalbe, because these newe preachers of the Gospell, shalbe inflamed with so great a feruenty of godlines; that they consecrating them selues wholly to the glory of God, and the saluation of his people, shall minde and endeaour this thing onely, making no account of al, no not of the necessary care of their body, by taking their rest and sleepe, in regard of their incessant care of these things.

And howe great and burning shall the zeale of the Ministers be, when among the common people the Father and Mother that haue begotten a Sonne, shall thrust him through with their owne hands for playing the false Prophet, Zach. 13. 2. 3. But whether this Elias shalbe one singular man, or many, he shall not be Elias properly, but such an one as the Baptist was; as we are taught by this necessary reaso which I haue brought. But you instance, and strue to proue, that this comming that Malachy speakes of, is the second onely (though yet one would haue thought that the interpretatiō of our Lord, should haue stopped your wide mouth, and made you for once offering to obiect any thing against it) for so say you Malachy speaks expressly; *Before that great and horrible daye of the Lord come. For his first comming is not called that great and horrible daye, but the acceptable time, and daye of saluation; whereupon also it is added, least perhaps I come and smite the Earth with a curse. But Christ came not to iudge but to be iudged in his first comming, and not to destroy, but to save.* I answered that you bringe nothing which can proue necessarily, that he speakes onely of Christs second comming; the same things which you talke of, were doubts arising in the minds of the Iewes and Disciples, who did for all this looke for Elias at that time before Christs resurrectiō from the dead; to which that question of theirs to Christ belonged, when he had made mention of this matter, what meane the Scribes then to saye, *that Elias must first come*, Math. 17. 9. Nowe for that great and horrible daye, why may it not agree to the first comming of Christ also? Behold saith Malachy, *the Lord shall come sodainly into his Temple; and who can abide the daye of his*

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comming, or who shall stand when he shall appeare? For he shall be as a sower sowing seed, and as the fullers sope. Chapt. 3. 1. 2. &c. Nowe these things are spokē of his first comming. And is not that an horrible daye, wherein the Axe is laid to the Roote of the trees, and the vnfruitfull trees are hewne downe, and cast into the fire? Howe fearefull a thing is it for men, to haue one in the midst of them whose fanne is in his hande who will thoroughly purge his floore, but he will burne vp the chaffe with vnquenchable fire. Math. 3. 10. 12. But say you, he came not to iudge, but to be iudged. He came not indeed to iudge men solely at his great Tribunall, as he will come at length in his last iudgement, yet the Father hath put ouer all iudgement vnto him in the meane time, Ioh. 5. 22. Which he shall both exercise one day, and doth exercise now euerie daye against all contemners of his truth; as we may see in the Iewes, who crucified him, vpon whome also there lieth at this daye the most lasting and greiuous punishment of all that euer were inflicted since the fall of the first man, as if he would make it to be a visible document of that euerlasting torment that the Reprobats shall endure in Hell fire, so this day of grace is acceptable to the Elect, though there be none more deadly to the vnbeleeuers & disobedient contemners of the grace of God, as whome the Sonne at God punisheth with blindnes of minde, and hardnes of heart, till they haue heaped vp the full measure of his wrath & pulled it vpon them selues in their last destruction, that neuer shall haue ende, Hebr. 10. 28. 29. Therefore nothing hindereth but that the words of this prophecye may be vnderstood both of Christs first coming, as also of his secōd whereby that literall Elias of yours, whome you would fish out of these words, falleth to the ground. The second place you bringe is taken out of Ecclesiasticus, Chapt. 44. 16. *Enoch pleased God, and was translated for an example of repentance to the Generations, & Chapt. 48. 9. 10. speaking to Elias he saith; Thou that was taken vp with a fiery whirlwind, with a Charret that had fiery horses in it, which wast appointed to reprove, in due season and to pacifie the wrath of the Lords wrath; before it was kindled, and to conuert the hearts of the fathers to the children and to set up the Tribes of Iacob.*

I answer, that it was litle to be looked for at your hands that take vpō you to be a demonstratiō-maker, that you should cite such witnesses as your aduersaries against whome you produce them, doe not thinke

to be of vndoubted authority, and of sufficient credit. But I will not be extreme in censuring you for this fault to seuerely, seing their words containe nothing in them that is disagreeable to the Scriptures. But say you; they agree not but to their particular persons. It is true indeed that Enoch was translated after a particular manner, but I finde not any the least inkling geuen vs of his returne againe. For as for that, that he is said to be made an example of repentance to the generations, he is made so by his manner of going out of the world, not by his returning into it.

His translating crieth openly, and shall cry to the ende, what great blessings are laid vp for those, that doe truly repent. It was proper also to Elias to be taken vp in a fiery Chariot, but to conuert the hearts of Fathers vnto the Sonnes, doth not so agree to him, but that it might be applied to the Baptist, as our Lord also hath taught vs; & so to other ministers of God that shall come in the like Spirit to that of Elias, who shall come towards the last daye, and shall be such as Iohn Baptist was at Christ first comming. Wherefore here is not one syllable, nor the least iot of any intimation touching his returne in his proper person. Which Iansonius sawe that is one of your owne men, one that you wonder at for his excellency, perhaps because he alone amongst so many of you that are the Popes proctours, durst deliuer any thing ingenuously that he sawe in conscience to be true; And indeed it is such a kinde of freedome of spirit, as is rarely to be seene amōg you, whose ordinary haunt it is to search into the Scriptures, not to finde the truth out of them, but to patronize your grosse errors against the truth & that by the helpe of the word of Truth.

The third Scripture is taken out of Math. 17. 11. *Elias indeed shall come and restore all things.* Therefore say you it is true Elias that shall come, not Iohn, who was come already, and could not be said to be to come. I answer, that the Disciples had made mention in the former verse of Elias that was to come, whose speach Christ giuing answer vnto, speakes is if he should haue said thus, it is true indeed that you saye, that Elias is to come. Doe we vse to speake otherwise as often as we relate other mens speach touching that which is to come? Moreouer, let vs suppose that Christ speakes of one that is to come, yet this man to come shall be no other Elias, then such an one as Iohn was, as the reason which we brought before for prooffe hereof, doth sufficiently

conuince. But you proue it by a double argument, *first because the Disciples mouing the question by occasion of Christs transfiguration, spake of true Elias in particular, therefore also Christ answering them spake of the same Elias.* I answer, it may be that the Apostles had not plunged yet out of the common error of the Iewes touching Elias, yet it is not necessary, that the answer should be alwayes according to the mind of him that asketh the question. Which is very manifestly to be seen in this place, seeing it is said belowe in that Chapter vers. 13. *That the Disciples vnderstood that he spake vnto them of Iohn Baptist; Howe did they vnderstand Christ to haue spoken of Iohn, if he spake of the true Elias?*

Your second argument is take out of those words, *& he shall restore all things & Iohn (say you) did no such matter. For to restore all things, is to call backe al the Iewes, & Hereticks, & perhaps many Catholikes that shalbe deceaued by Antichrist, frō their errors to the true faith.* I answer, that vlesse that this restoring of al things should agree truly to Iohn in some sort, the Disciples who sawe no such restoring of matters, vnderstood amisse that Christ spake vnto the of Iohn. But indeed he made a great restoring of matters, seeing that as Christ saith; *frō his dayes till the present the Kingdome of heauen suffereth violence, & the violent take it awaye,* Math. 11. 12. As vnto whose Baptisme euen all; *Ierusalem flocked, and all Iury, and all the region lying round about Iordan; together with many of the Pharisees, and the Sadduces;* as it is Math. 3. 5. 7. And yet I will not denye, but there is a more full restoring to come then euer was yet scene, and that of all things properly, that so all Israel may be saved as the Apostle speaketh, whereof that restoring made by Iohn was a shadowe and Type as it were; but it is not necessary that the Minister whome Christ will vse in this restoring should be true Elias; but such an one as is so called by a similitude, as we haue shewed on that place of Malachy; and this Elias whatsoeuer he shalbe, and of what kind soeuer, shall not accompany Antichrist, but followe him, not coming forth, till he shalbe destroyed and sent to his owne place, or at least till his Kingdome shall be exceedingly darkened, and defaced, as this booke of the Revelation makes it plaine. Wherefore still we find no footstep in this place, of the true and properly so called Elias, much lesse in these words, Math. 11. 19. *And if ye will receaue him, this is the Elias, who was to come.* Where you doe perforce acknowle that Iohn was

was that promised Elias, not literally, but allegorically. Which thing being so, and seeing we haue your owne confession that our Lord himselfe doth interprete those words of Malachy allegorically, bringe forth if you can any Author of sufficient credit that interprets them literally, but till you doe it, we will rest in that allegorical exposition alone, to which we dare not adde any other, vnlesse we had some leader against whome there could be no exception.

The fourth Scripture is taken out of Reuel. 11. 3. And I will geue to my two Prophets and they shall prophesy M. CC. LX. dayes. Which words say you, are to be vnderstood of the singular persons of Henoch and Elias. But I aske you in roome of an answer to you, shall fire come out of their mouth properly, wherewith to deuoure their enemies. For so it is said in the same place, vers. 3. And there seemeth to be the same nature of this fire and of their persons. Which if it be so, then woe be to Antichrist, that hath such companions prepared for him. A man might iustly meruaile howe it can be that he should goe through al the three yeares and a halfe of his raigne, and howe he could scape burning vp rather with this deuouring fire the very first daye of it. But if this will not satisfy you; you may see what I haue said on this place, where I haue shewed, that the words can not by any meanes be vnderstood of singular persons; and yet I will geue you here if you will take it, a more full & plaine confirmation of that which I said there. These two Prophets come forth into the world clothed in sackcloth, and that straight wayes after the Heathen Emperours were put downe; for these put on their sackcloth as soone as the Temple is measured. The Temple that is measured is the hiding place for the woman in the wildernes, wheether she fled at the first appearing of that ougly Beast, which is the seauenth Romane King who succeedeth next to the sixth, that is, him that raigne in the time of Iohn; As soone as euer therefore the Beast peepeth out, which was straight after the time of the Heathen Emperours, these two prophets mourning in sackcloth, began their mournfull office of prophecyng, and therefore they are not Enoch, and Elias properly. Nowe see if there were euer a more soppish dotage, the yours is, of these two Prophets, that should come in their owne persons; your dotage I saye: For the holy auncient Fathers might erre, & be deceaued, but seeing you doe wilfully maintaine & perseuere in an open error, I see not but it may be called a frantike conceit

conceit rather then a dotage ; but let vs goe on to see the rest of
swette stuffe.

You proue that the Reuelation speakes properly of Enoch & Elias,
because it is said that they shall be slaine by Antichrist, and that their bodies
shall remaine vnburied three dayes in the streete of the great Citty, and that
they shall rise againe after three dayes; & ascend into heauen; which things
as you say, neuer happened to any man till this daye. I answered, that I haue
made it plaine out of the order of the time, & the consent of all things
together, that al these things haue bene accomplished already, namely
when the Fathers of Trent did cut the Throats as it were of the holy
Scriptures, robbing them of all their authority, and binding the Inter-
pretation of them to the Popes cursed Chaire? Moreouer that which
Iohn saith of the death of these Prophets, yeelds vs a necessary argu-
ment against this literall sense of yours touching those two singular
Persons.

For Henoch died no otherwise then by that translating of his long
agoe, as the Apostle saith; that Henoch was translated by faith, that he
should not see death, and he was not found, because the Lord translated him,
for before his translation he had this testimony that he had pleased God,
Hebr. 11. 5. The like also is the estate of Elias. For God is alwayes like
himselſe, and he alwayes geueth the like things vnto the like for the
like endes. Therefore they are not to be slaine by Antichrist. But you
will obiect, that Tertullian saith, in his booke of the soule Chapt. 28.
That Henoch and Elias was translated, and their death was not found, that
is, it was deferred, but they are reserued to die, that they may destroy Anti-
christ with their blood. I answered, Tertullian hath nothing but a metre
coniecture, that these whome the Reuelation speakes of are Henoch
and Elias? But the Apostle teacheth plainely and clearely, that Henoch
was translated that he should not see death, we may nowe chuse easily
whome to beleue rather of these two. It becommeth not holy men
to auouch and auowe their owne blind opinions against the manifest
words of the Scriptures.

So much for your first argument. The second is taken from the
consent of the Fathers, to al euery one of whome I oppose the consent
of the Scriptures, which would haue bene enough to satisfie them, if
they could haue perceaued it in those darke and ignorant times.
Therefore we haue no need to spende time in examining their opi-
nions,

nions, which they them selues if they were nowe living would con-
demne with their owne voices.

Thirdly you proue this dreame of yours by reason because (say you)
there can be no other reason geuen otherwise, why these two were taken vp
before their death, and doe still liue in mortall flesh, being one daye to die.
I answered, that these last words of yours (being one day about to dye)
doe geue the Apostle the flat lie as we shewed euen nowe. Besides that
I can couince the former words that goe next before, to be false also.
For if Henoch be not to die at all, then it can not be that he should liue
till nowe in a mortall bodye. For it is not mortall, that shall neuer die.
But it is not so manifest, nor yet so necessary to be knowne, as you
would make it, whether they doe liue til nowe in the flesh. If a man
may lawfully enquire and determine ought touching this matter, they
may seeme to be exempted from the common death of men, least as
the Apostle speaketh of Henoch, he should see death and not to liue as
yet in their bodies. For they liue not on earth; For seing these rare
Saints are honoured and blessed by God in a rare manner aboue the
rest of men, they can not be inferiour to the rest of the happy soules
in this behalfe. Nowe the ioye and felicity of the soules that are in
heauen, is greater, and more ample, then any can be vpon earth.
Neither could they goe into heauen together with their bodies, which
the Apostle confirmeth saying, that Flesh & bloud can not attaine to the
inheritance of Gods Kingdome, neither can corruption be pertaker of the
same inheritance with an incorrupt nature. 1. Corinth. 15. 50. But against
this it may be obiected, that the same change might happen to them,
which shall befall those that liue at Christs comming, according to
that, we shall not all sleepe, but we shall all be changed, 1. Corinth. 15. 51.
I graunt, that this change might haue bene made, (though this should
doe your cause no good) if those words of the Apostles did not keepe
vs from thinking any such change to haue bene made. But all these
hauing obtained the testimony by faith, obtained not the promise, because
God had provided better for vs, that they should not be consummated with-
out vs, Hebr. 11. 39. 40. For if these two haue felt the happines of that
Change, howe can it be that they should not obtaine the promise,
that is glorification, which is the happines of the Soule ioined with an
immortall bodye? And if they haue obtained the promise without
vs; that is, before vs, what cause can there be why they should not be
perfitted

permitted also without vs? Which two things doe seeme to contradict the Apostle plainly. When you haue therefore cut away those superfluous and rotten assertions from your Reason, one touching the death of these two holy men, that is to come, the other touching their present mortall body; both of which are manifestly false, when that point also is let passe as being to nice to determine, and nothing so vndoubted as it should be to build our faith on, viz. Whether they subsist till now living in their bodies, if stil you will thinke that there can be no other reason, why these two were rapt vp before their death, but that they might come into the world againe to fight with Antichrist, you art a willfully blinde wretch. For the Apostle saith, *that Enoch was rapt vp because he pleased God by walking continually with the Lord*; & as it is Ecclesiasticus 44. 16. *For an example of Repentance to the world*, that is, to stirre vp men to repentance, when they behold and consider of this notable example of Gods singular loue towards his seruants. And doe you thinke it to be a small matter, that there should be extant in all Ages of the world, a most euident experiment of the truth of our faith concerning the immortality of the body, and the ascending vp of the same into heauen at length? This ascension of Enoch confirmed this faith to the men that liued in the Age before the floud and the Lawe. For at the least he ascended out of the sight of men into heauen in regard of mens estimation and thinking for he was not found, as the Apostle saith, Hebr. 11. 5. Elias ascended vnder the Lawe, for the same consideration. Iesus Christ ascended after the lawe, as being the first fruits of all that ascend, by whose merit and power, both those former Saints ascended what soeuer the manner of their ascension was, as also all the Elect shall ascend at length. This onely darling of yours, the Romish Antichrist doth so dazle and bewitch your eyes, that you can see none of these things, or any of this kinde but doe not suffer your selfe to be deluded any longer with a vaine expectation of Enoch, and Elias, least you loose your labour in seeking their bodies vpon the earth with those men of Iericho, 2. Kings 2.

But what talke I, of loosing your labour? I tell you there is a greater losse hanging ouer your head then so, namely that losse of your soule for euer, because you shall be found to be among that number of Cursed reprobats, whose names are not written in the Booke of life,

life, such as all they are that followe after and admire that Beast of Rome, Reuel. 17. 8.

Chapt. VII.

Against the fourth demonstration taken from the publike persecution.

YOur other ioint signe of Antichrists comming is a publike persecution, which you say, shall be most greiuous and notorious so as all publike Ceremonies, and Sacrifices of Religions shall cease, none of which things we see yet fulfilled, as you say, according therefore to the threefold note of this persecution, you set downe a threefold prooffe. First that it shall be most greiuous. Secondly, that it shall be most notorious. Thirdly, that all publike Religion shall be made to cease by means thereof. Nowe you proue it shall be most greiuous out of Math. 24. 21. *There shall then be a great Tribulation, such as was not from the beginning of the world, nor shall be, and out of Reuelat. 20. 3.* Where we reade, *that Satan shall then be loosed, who was bound vntill that time, and this you confirme by the testimonies of S. Austin, Booke 20. Chapt. 8. 9. Of the City of God; of Hippolitus the Martyr, and of Cyrill, to which you adde in the ende, that the Persecution by the Pope, is not the most greiuous; and therefore that he is not Antichrist.* I answered to each of these, & first as touching the greiuousnes of the persecution out of the words of Mathew, I saye that you care not a iot what you bringe to confirme your points withall, but you cite Scriptures hand ouer head. For those words of Mathewe belong to the calamity of the Iewes, which they felt to their woe in the destruction of their City by Titus, within a fewe yeares after Christ; Luke doth expresse this people of the Iewes by name saying, *and there shall be a great Tribulation & vrrath of God among this People*; Chapt. 21. 12. So doth Mathew; *Then let them which are in Iudea flee into the mountaines*, Chapt. 24. 16. And what els doth that prayer against the flight on the Sabbath day meane, but euen to

point out this Nation properly? So that this place is so farre from prouing that the Persecution of Antichrist shalbe the most greivous of all, that the flatt contrary is concluded out of the words thereof; for they doe directly auouch, that there shalbe no Tribulation able to be compared with that of the Iewes, and therefore not that which Antichrist should bring in. I knowe that Chrysostome doth referre it vnto Antichrist Typically, but not so truly and warily as he ought. For seing Christ saith plainly, *that there shalbe none like to it*, he cuts of all Typicall interpretations; and doth and that not in a darke manner, forbidd to haue the words tentered out further to signifie any thing els that is to come. For the Type must needs be inferiour to that that is the Truth of it, and that there should a greater distresse then this followe after this (which is against that which Christ saith) if the words should be expounded by a Type: Mathewe therefore helpeth nothing to proue the vehemency of this Persecution you talke of; And as litle helpeth that second prooffe of yours taken out of the Reuelation. Satan indeed when he is lett loose shall rage, but that cruelty of his which is spoken of in that place, is nothing so diuelish as that which he exercised before he was bound. For Satan is the same with the Dragon, Chapt. 12. 9. Of the Reuel. & before he was imprisoned, he kept in heauen, dragging after him with his Taile, the third part of the Starres of heauen, which he cast downe into the Earth, till he was overcome, and tumbled from thence by Michael, that is, the heathen Emperours, did not onely keepe, but raigne & rage also in the midst of the Church, as which they vexed by all the most cruel meanes they could, til Christ stripped them out of their Empire, as we haue shewed vpon that place, from that time the Diuel was bound, that is, the open enemy, for a thousand yeares, which being runne out his bonds should be loosed, and he should be raised vp againe, but he should not haue so great power to doe mischeife as he had before. For here he should haue no place in heauen, that is, in the Church, but he should sticke as it were in the furdrest iaggies and skirts of it, going about the Tents of the Saints, and about the beloued Cittie, as it is, Reuel. 20. 9. So that he should not be said so much to persecute, as to warre against the Church, and the Saints should not die like sheepe, but should resist like Souldiers.

Therefore howe much more greivous an inward and dangerous enemy

enemye is then an outward and open one, so much greater was the affliction of the former times, then that which the Deuill brought vpon the Church when he was loosed in these last ages. Besides Antichrist raigned during the time of those thousand yeares, while Satan laye in prison, Reuel. 20. 9. Wherevpon it followeth, that if when he is loosed, he should play the Deuill so euery where, there should be great tranquillity when he was bound & so the greatest part at least of his Kingdome should be free from those most troublesome stormes, neither should he be an helper to Antichrists persecutions in the other part of his Kingdome, because Antichrist should conuerse with in the Church, Satan without, as it is cleare by the former exposition, as also because the Diuel should be now made a scourge vnto Antichrist, and not his hangman, and tormentour to helpe him to vexe others. For the Diuell that is loosed now, are those foure Angels of Euphrates that are let loose, whome God sent to take vengeance on the Angell of the bottomlesse Pit; together with his troupe of Hellhounds, which cralled out of that Pitt; Reuel. 9. 20. 21. All which things we haue made most cleare in their places. Therefore whereas Augustine saith; that *Antichrist should rage most of all in the time when the Diuell is let loose*, as if he should now first of all be let loose, and should be Antichrists helper in excising cruelty, he iudgeth not aright of this loosing of his. For he was at loose before, when he was in Heauen, Reuel. 12. 3. &c. Which could not be a Prison and dungeon in his account, seing he tooke it il to be cast downe from hence, vnlesse perhaps we should thinke that he went out of prison against his will, in the same place, vers. 10. Neither is Hippolitus to be heard speaking touching this persecution, who saith *that Antichrist is not a man, but the Diuel himselve, who should take false flesh from a false virgin*; And Cyrills testimony is to be as litle regarded in this point, if he would haue the Deuell himselve raunge vp and downe personally, as who holds that Antichrist is a true man, but yet one that should be a diuell also, as whome he will haue to be made a man by incarnation. What sound thing could these men hold or speake touching this Point, whose minds were entangled with such kind of errors? Wherefore this greiuousnes of the Persecution thou talkest of hath no strengthing at all from these Scriptures. Antichrists persecution indeed should be most greivous, but of another kinde, then you speake of, namely such as consists more in

killing of mens Soules, then in slaying of Bodies. For Antichrist is Balaā, who thought it better to cast a stumbling blot before the children of Israel, to make them eate of things offered vnto Idolls, and to commit whoredome, then to pursue them with the sword. He is the Beast, on whome Iezabel the whore Rideth, *with whose wine of fornication, the inhabitants of the earth, haue bene made drinke*, Reuel. 2. 20. & 17. 2. He is that Angell of the bottomlesse Pitt, who when he opened the Pitt, the Sunne, and the aire are darkened with smoke, Reuel. 9. 2. To conclude, he is that man of Sinne, whose coming is by the efficacy of Satan, with all power, and signes, and lying wonders, and with all deceiueablenes of vnrighteousnes in those that perish, because they haue not receaued the loue of the truth, that they might be saved; *Wherefore God sends vpon them the efficacy of errors that they should beleue a lie, that all they should be condemned, who haue not beleued the truth, but haue delighted in vnrighteousnes*, 2. Theff. 2. 9. 10. Behold here the true persecution of Antichrist, that bringeth rather a plague into the soules, then a slaughter to the Bodies of men; and yet he should not keepe his fingers cleane neither from this wickednes of *shedding blood*, for he should cause, *that whosoever would not adore the Image of the Beast should be killed*, Reuel. 13. 15. And he is that Scarlet Beast of a bloody colour, which he should get by spilling & sprinkling the blood of the Saints.

But that Spirituall persecution is so much the more inhumane, and outrageous, the more excellent a matter the Soule is then the Body; and by howe much more cruell the ioint destruction of both is then of either of them apart. Therefore where as you say, *that there is no comparison betwene the Persecution which the Pope of Rome hath vexed vs, with whome thou callest hereticks, and that persecution of Nero, Domitian, Decius, Dioclesian, and others*, as if it were certain, and soundly gathered from thence, that the Pope is not Antichrist it may now appeare certainly to euery one, howe litle it is to the purpose. For the cruelty of Antichrist, is not to be measured, by the deprivation of a mortall life, but by the losse of eternall life; and this is that wherein it goeth beyond the cruelty of all Prisons, swords, wild beasts, hot burning irons, melted lead, or to conclude whatsoeuer exquisite torments which either Nero, or any other of the Tyrants vexed the Christians with.

This

This is that the torture whereof *made men seeke for death, but they could not finde it, and they desired to die, but it fled from them*, namely they felt a greife that was more bitter then death it selfe; Reuel. 9. 6. This is that that made the woman fly into the desert at the first coming vp of the Beast, which yet could not be chased away with any gibbets or flames of fire, with which the Emperours did rage against her, Reuel. 12. 6. & c. Wherefore though we should grant, that there was a greater slaughter of bodies made by Nero, and such like Tyrants, yet that hindereth not at al, but that the Popes cruelty may excell and exceed that in another respect, and so that he should bewray himselfe to be the cheifest Antichrist.

But say you, *our aduersaries the Hereticks haue killed many more Catholikes, with in these ten or fiftene yeares in France and Flanders, then the Inquisitors haue burnt Hereticks, perhaps in an hundred yeares*; And if there should be speech had of Persecution, the Catholikes should be rather said to suffer it, then the Lutherans, and the Calvinists. For the Catholiks are they that haue bene cast out of many Prouinces, that haue lost their Churches, Parimouies, yea and their very cuntries, which the newe Gospelling Ministers haue inuaded. I answer, in that resistance is made against you, and in that many of your associats and assassins, while they seeke to overthrow, and to destroy others, are destroyed them selues, that hindereth nothing, but that the Pope should be a spirituall Persecutor. He is as mad, and carrieth as deadly hatred against the truth at this daye, as euer before, yea greater, if greater can be. But this discomfiture of his banded and branded adherents, doth somewhat allaye & restraîne his corporall persecutiug of Christs members; and the Holy Ghost hath foretold that those euills should be at length made to fall vpon your owne heads, which you were wont to deuise & to put in practise against others.

For Christ hath threatned, *that he would kill the children of Iezabel with death*, Reuel. 2. 23. And that they should goe into captiuitie, *who lead into captiuitie, and that they should be slaine with the sword, that slaye with the sword*, Reuel. 13. 10. And lastly, *that the fountaines and fountaines of waters should be turned into blood, and that they should drinke blood, that haue shed the blood of the Saints, and of the Prophets*, Reuel. 16. 4. 5. 6. And this diuine retaliation is not to be called persecution, vnlesse perhaps it be persecution, to beate backe force with force, or to take away

away those goods from Theeves, and robbers, of which they have bereaved the iust owners, or to cast those men out of their cuntry, who haue plaid the Traitors to their cuntry, or lastly to keepe and driue away the wolues from the sheepfolds. Your Villanies treasons, parricides your poisonings, stabbings, and audacious practises against Princes, are nowe famous thorough all the world, all which you doe still plot and practise with ail your power and endeaour and you doe to often bring your curied purposes to passe. These designs bring the Haltar the sword the Axe vppon many of your necks and heads, these be the glorious merits of your martyrs, these be their worthy crownes, their renowned Trophees. There is none that wisheth & seeketh the peace and safety of the Church and cuntry he liueth in, but ought to wish and desire from his heart, that thorough the faithful deligence and vigilancy of Magistrats, who are appointed to be a terror to all wicked wretches, this kinde of Persecution may waxe hotter and hotter euery daye more then other. And thus much of the greiuousnes of the persecution which howsoeuer it be most great, yet nowe you may see it to be another and of another nature then that which you suppose.

Secondly, you proue that Antichrists persecution shal be most notorious, and manifest, out of those words of the Reuel. 20. 8. *And they compassed the Tent of the saints, and the beloued City.* But the Popes persecution, say you, is such, that neither they who say that they suffer it, nor we, that are said to offer and inflict it, can say when it began. I answer; that those words of the Reuelation doe not at all belong to that vexation by Antichrist, but by Gog, and Magog. For Antichrist was slaine, and cast into the Lake of fire in the ende of the former Chapter; so that he fighteth neuer a stroke, in this Battel, neither shall the last affliction of the Church be raised vp by him, as you doe often and falsely saye, but by another enemy that shall somewhat suruiue Antichrist. But that you might knowe, that Antichrists persecution shall not be most manifest while it is in acting, you ought to haue remembred that it is Antichrists property to come vppon men with all craft, & couenage, not with his banners displaid, and in battell array. Therefore he falleth to his busines closely and with as great silence as he can, which is a cunning fetch of his most fitt to deceaue men, and he doth not keepe such an open coile, that he might be scene and knowne of all men
what

what a mōster he were; Besides, seing the whole earth should worship the Beast, Reuel. 13. 3. It must needs be, that he should afflict the lesser part of men, and therefore that his persecution should not be knowne of most men.

That which is done by most men, is thought commonly to be done lawfully, and not to deserue any reprehension. Besides the cheifest part of it is spirituall, which doth easily deceaue the sense, and the eyes of the body; so that though it should not be so readily knowne, either when Antichrist came, or who were they that he appeared first vnto, or when he began his persecution; yet this maketh not the matter it selfe to be any whit more vncertaine, and doubtfull, then it is vncertaine that the pestilence is the pestilence, because it is not manifest vnto al men, whence it came at first, or that a fire vpon an house or Towne, is such a thing, and doth consume and deuoure all things with the rage of it, because it is not so well discerned, and made knowne, howe it began at first, and where, and by what degrees it proceeded to such violence; But howsoeuer these things haue bene perhaps somewhat like a riddle before this, yet nowe see howe much we haue profited by that vnderstanding, which God hath geuen vs of this heavenly book of the Reuelation, by the helpe whereof, we haue touched neere vppon that first beginning of this pestilence and consuming fire of the world, which you aske after. For we haue learnt from hence, that presently after that the heathen Emperours were discarded, the woman fled into the wildernes, and the burning Mountaine was cast into the Sea; Chapt. 12. and 8. For then did the ambition of the Romane Bishops breake asunder the barres and bounds of humility, and sobriety, not enduring to be kept in any longer, then began errors and superstitions of all sorts to flye in to the Church swiftly, then was the Feast of the crosses finding out ordained & then was confirmation made a newe Sacrament, and that of greater honour, then Baptisme it selfe, as it was Pope Miltiades his pleasure to make it.

Then euery one of the Bishops as they followed next in order, laboured as it were for a wages to adde newe bastardly rites to helpe to make vp the full heape, till at length they came to see the bottomlesse Pitt opened, when as the whole fogge brake forth, that steamed out of hel it selfe.

V v v

Neither

Neither did this misery of the Church lying vnder this bondage worse then of Babylon, make an ende thus, but at length the two Prophets were killed by the Councel of Trent in which Hell broke loose. That is, the Scriptures had their Throats cut; and their naked carcases were cast abroad, as we haue shewed, Cha. 11. 9. By meanes whereof it came to passe not long after, that the whole Sea of Popish doctrine was turned into an abominable deale of deadly and filthy gore blood by the Iesuites, who vndertook to be the Masters of controversies, Chapter 16. 3. This is the beginning and stately progresse of your Spirituall persecution; nowe as for your corporall persecution, that cannot be vnkowne to any man that liueth nowe, as the which beginning after the second vprising of the Beast, excommunicated Leo Isauricus the Emperour, deposed Hildericke the King, made warre with the Emperours, striped some of them out of their Empire, rushed in vpon the People called Albingenses with cruel & noisome forces, and destroyed them almost vtterly; would not suffer the Grecians, to haue any aide geuen them against the Turkes, vnlesse they would subiect them selues first vnto the Latine Pope, hath consumed and wasted all Europe with continuall warres, by setting the Princes thereof by the eares together, hath burnt vp Iohn Husse and Ierome of Prage, armed Charles the 5. against the Protestants, made many Christians in France to be burnt with flames of fire, tooke away many worthy ones in England with the like cruelty, made that memorable Massacre in France, set vp that bloody Butchery of the Inquisition in many of the Popes territories, to conclude, which sent out that inuincible navy so called of the Spaniards to destroy England, inuaded Ireland with Bands of Souldiers, exposed the Kingdome, of our most gracious and renowned Queene, to be made a pray to any Tyrant that would assault it, which also destinated her sacred Person the Lords anointed to many villanous deaths, and her People to the Spoile, and the whole nation to a most Barbarous slaughtering; these things are nowe notorious, and shalbe more and more famously bruited abroad nowe euery daye; but while the matters were in acting, they were so couered gilded and varnished ouer with a goodly shewe of Pietye, & zeale for the Lords house, and S. Petrus Chaire, that the wronge that was done by them to any, seemed to be not so much hatred and persecution, as in the iust defense of the Church, or a iust punishing of Hereticks, & wicked

Rebells

Rebells against the Lord, and S. Peter. This publike notice therfore of matters, which maye be somewhat cleare, when matters are once past and finished, but is very slender or rather none at all, before the issue of them appeare, is no note of the Persecution of Antichrist. The third marke which you make hereof, is *the ceasing of the publike and daily service & sacrifice of the Church, because of the seircenes of Antichrists persecution.* I answer, it is worthy to be obserued here and that in speciall manner, that you say that this ceasing of Religion shalbe not in any one cuntry alone, but also generally in all, which thing you doe both beate vpon in many places, and Reason enforceth it. For if the Gospell, be to be preached before Antichrists comming in the whole world, and that not figuratiuely, but simply and properly so called, as you did labour to proue in your first demonstration, it must needs be, that this ceasing of all publike Religion must haue as large an extent as the preaching had before. Therefore there shalbe this ceasing, not onely in these parts of the world that are well knowne, but also in all the Lands that are as yet vnkowne, among the Tartarians, Scythians, the Asiatici, the Indians, and all the Easterne Isles, in the desarts of Africa, in the Southern continent, in all America, in that that is called newe Zembla, and all those coasts that lie Northward, alwhich superficies of ground as it is cleare by the geometricall measure of it, is an hundred fourty eight thousand thousand times fife hundred fifty thousand nine hundred and nine English, or Italian Miles; which space if we will deuide it into each of the dayes of that three yeares and an halfe, which you make your Antichrist to raigne, there are to be coursed ouer by him euery daye Prouinces that reach an hundred seauentene thousand times, eight hundred eightene thousand miles, that is, all Spaine & France if ye take their whole length and breath together are but very smal cuntries to make vp the Taske of his daily iourneye. What shall he haue leasure also to build him selfe a Temple, and to sit in it? But I pray you tell me whether he shall make this voyage, with an host of men, or alone? it may be, that euen as that Moncke of Oxford, when he was carried by his familiar diuell thorough the aire, described al the Region that lieth vnder the south pole with his astrolabe; so Antichrist shall get vpon such a deuclish Pegasus, and shall provide such kind of Horses for all his forces, and then perhaps while he flieth thorough the cuntries, he shall make the true Religion to be

whilst onely with clapping of his wings together; it may be also that he will spare his labour, and goe ouer the cuntries by his Legates, and yet I troue he shal haue his hands ful of busines, to geue them precepts and directions euer daye, for the managing of his affaires in the conquering and gouerning of so large dominions. But what becommeth of your Enoch and Elias in all this general and so deepe silence of true Religion; what are they put to silence too, will not they oppose themselves to such impietye, or can their labour be in vaine, that haue fire; at their tongues ende readye to come forth and to burne vp their enemies at their pleasure. Reuel. 11. 6. But what meane I to spend so many words in confuting such monstrous opinions as these? Are not your selues ashamed of them? if you be not, you may be ashamed that you are so shamelesse? Such Ougly Monsters as these deserue to be hissed out rather, then to be confuted with any serious disputation.

But say you, Daniel teacheth this thing plainly, Chapt. 12. in these words: *From the time that the dayly sacrifice shalbe taken away there shalbe a thousand two hundred ninety dayes, as the auncient writers doe expound it, and the meaning of it is, that Antichrist shall restraine all the worship of God, which is nowre in vse in the Churches of the Christians, and especially that most holy Sacrifice of the Eucharist; nowre experience sheweth that this signe is not yet fulfilled.* I answered, that Daniel doth speake of nothing lesse, then of Antichrist in that place. The auncient writers who doe so expound it will haue this number of dayes that is here spoken of, to be the number of his Kingdome, but nothing aduisedly, as the words doe easily shewe. For if these dayes belong to his Kingdome, he shall make all publike Religion to cease before he begin his raigne. For these dayes take their beginning from the time that the daily Sacrifice shalbe taken away; which must of necessity goe before. Wherefore either these things doe nothing at all belong to Antichrist, or els all the things which the auncient writers doe speake of him are friuolous, while they thrust vp all his Tyranny within the straits of so fewe dayes; There is nothing therfore that is found in this exposition of theirs, but the sacrifice which Daniel vnderstandeth, is that daily sacrifice, which was taken away, before Antichrist was borne; For it was taken away together, with the Temple of Ierusalem, to which it was tied by Gods apointment. For all this Prophecy of Daniel is touching the children of his people; that is, touching the

Iewes,

Iewes, as the Angell speakes in the first verse of the same Chapter; Not so say you, but *this daily sacrifice is our sacrifice of the Altar, which hath succeeded in the roome of that in the old lawe.* Out vpon this blasphemous dotage, and sacrilegious sacrifice, which neither Christ ordained, nor the Apostles acknowledged, nor they of the purer Church euer dreamt on, neither did they euer make question, whether there were any other daily sacrifice left in the Church to be offered vp to God, besides that of *thanksgiuing, and a contrite heart,* nowe since Christ hath abolished all the Sacrifices & meate offrings *in the midst of that weeke,* as the Angel speaketh; Dan. 9. 27. &c. What? Should not the Sacrifice of Christ alone be that onely and perfect one as the Apostle witnesseth so often. Hebr. 7. 27. But your blasphemies about this point, be more then one, and nowe is no time to haue a saying to them. It sufficeth for vs, to haue shewed in this place, that the ceasing of this sacrifice is without the compasse of those 1290. dayes, and therefore that it is peruersely and senselessly geuent to Antichrist. But this Scripture is much made on by you as if it were a very fruitfull soile to bring forth arguments for your purpose; for from hence you gather three rare points for our learning; First that *Antichrist is not yet come, seeing the daily Sacrifice is still in force.* I answered, that you might aswell and certainly conclude, that he is not come, because the Temple of Ierusalem remaineth still entire, and not demolished. Secondly you say, *that the Pope of Rome is not Antichrist, but most contrary vnto him, seeing the sacrifice which he is about to take awaye, is set out in all stately and pompous manner, as also most mightily defended by the Pope.* I answered; That Antichrist will neuer find in his heart to take away your sacrilegious sacrifice of the Masse then which nothing in the world is more reprochful and blasphemous against Christ. For if *Christ profit them nothing, who bring in circuncision,* they the that doe bring in the daily sacrifice are fallen from grace, Galath. 2. But you will say, *yours is not the Legall sacrifice:* I answered, that it is the more detestable, the more it is meere from men, from the Popes specially that monster of men. Thirdly (say you) *the hereticks of this time, are the forerunners of Antichrist aboue all others, seeing there is nothing that they desire with more ardent affection, then to see the sacrifice of the Eucharist vtterly abolished.* I answered, that vnlesse the Deuil him selfe had blinded your eyes, you might see, & acknowledge, that those very same men, whome it pleaseth you to call Heretiques,

VVVV 3

and

and Antichrists forerunners, are the forerunners of Christ before he come to iudgement, as whome he doth for his endlesse mercies sake make vse of to be as it were the breath of his mouth, to make your Pope to bende in the hammers as being thorough their writing preaching, and suffering made notably manifest by all the marks that can be or need be, that he onely is that noble Villaine of all the world, the great Antichrist. Whome he will now ere long and at last at his glorious coming vtterly destroy and that in an extraordinary and open manner according as his villany requireth: 2. Theff. 2. 8. But as for you, seeing you esteeme of Antichrist as if he were Christs Vicar, yea as it is to be feared equal with if not aboue Christ him selfe I meruaile not that you doe stile Christs true and faithfull seruants by any name rather then their owne, or then they deserue. And now it were to be wished, that Antichrist did come no neerer the Saints, with his persecuting of them, then you haue come neere any part of this question by disputing it; For so his persecution should be tolerable, *even* as your disputation is altogether intollerable.

Chap.

Chapt. VIII.

*Against the fifth demonstration taken from
the continuance of Antichrists raigne.*

YOU drawe your fifth demonstration from the continuance of Antichrists raigne, which you hold to be for three yeares and an halfe onely. But seeing the Pope (say you) hath raigned spiritually in the Church nowre for the space of 1500. yeares, and there can none be given that hath bene taken for Antichrist, who hath raigned precisely three yeares and an halfe; the Pope therefore is not Antichrist, and therefore Antichrist is not yet come. I answered, that I haue already shewed by most strong arguments taken out of the Scriptures, howe brainlick an opinion this is of Antichrist of three yeares lasting and an halfe. For if he haue raigned from the time of Constantine the great, till this daye, which this Booke of the Revelation hath demonstrated vnto vs so clearely as noe Iesuite shall euer be able to pull vp what we haue planted thereout, it followeth that nothing is more senselesse, then to conceite a kingdome that shall last but three yeares, and an halfe. But the proper argument to proue this point is to be taken out of those things that followe in the 20. Chap. 4. 5. verses of this booke, whence it is plainly gathered, that one part of his Kingdome lasteth a thousand yeares; For so he saith, *And I sawe the soules of them, who were smitten with the sword for the testimony of Iesus, and for the word of God, and who did not adore the beast, nor his Image, nor tooke his marke in their foreheads, nor in their hands, and they liued and raigned with Christ a thousand yeares, but the rest of the dead men did not liue againe, till the thousand yeares were expired. This is the first resurrection.* It is manifestly to be scene from hence, first, that the aduersaries of Antichrist doe raigne a thousand yeares with Christ before the first resurrection. Then, that the subjects of Antichrist who died thorough his Tyranny, lie dead for a thousand yeares. But there could be no opposition against Antichrist that was not yet extant, neither could he be able to hold his damned slaves

slaves in bondage for a thousand yeares, vnlesse his Tyranny lasted for so longe.

Therefore these thousand yeares are a certaine part of his Kingdome, I say a part, for these thousand yeares are not the whole summe of those thousand two hundred threescore dayes, which are given vnto him, but a part of them onely, as it is to be seene more at large in their owne places. But let vs see, howe you confirme those three yeares and an halfe. For proving this, you vse sixe Arguments; the first taken out of Dan. 27, and 12.7. and Reuel. 12.19. Where say you, *We reade, that Antichrists kingdome shall endure for a time, & times, and halfe a time, for by time he vnderstandeth one yeare, by times two yeares by halfe a time, halfe a yeare. And so Iohn (say you) expounds it Reu. 11. & 13. Where he affirmeth that Antichrist shall raigne 42. moneths, which doe directly make three yeares and an halfe, & that Enoch and Elias shall prophesy 1260. dayes, which make the same time: And say you, it hindereth not that Antichrist is said to raigne 1290 dayes Daniel. 12; which is 30. dayes more then Iohn spoke of: For Iohn speaketh of Enoch & Elias, who shalbe killed by Antichrist a moneth before Antichrist perish.*

I answered, first that you ioine Iohn with Daniel ignorantly. For those wordes, *time, times, and an halfe* in Dan. belong not to Antichrist, and to this *time, Times, and halfe a time* in Iohn, but onely so farre as there is some similitude, & allusion each to the other. For the words in Daniel belong to the litle Horne, wch is not that great Antichrist, of whome Iohn speaketh in this place. For it ariseth after the rest of the ten Hornes. Antichrist is borne together with his ten Hornes; Besides that litle Horne raigneth but ouer three Hornes, Antichrist contrarily raigneth ouer all his hornes as we haue shewed before Chapt. 5. where we spake against your second demonstration. Secondly I saye that you doe not make a right computation in nombring of the dayes, moneths, and yeares. For whereas you saye, *that a yeare counted by the Moone hath twelue moneths in it if it be full and perfect, and that every moneth hath 30. dayes as Augustine teacheth*, that is vntrue. For such a yeare by Moones should haue three hundred threescore dayes. But the yeare by moones among the Hebrues, had onely three hundred fifty foure dayes, & some houres and minutes besides, as all the Rabbines the Calendars, and the Cyclus of the Hebrues shewe, whome we must beleue aboue Augustine though otherwise a very learned man; in the computation

computation of their owne time. Wherefore if you wil haue these yeares to be such as the Hebrues vse, three yeares and a halfe will make but a thousand two hundred and thirty nine Dayes, so that there want 21 of that number in the Reuelation. Besides in that you affirme that those 1290 dayes Daniel 12, belong also to Antichrists Kingdom besides that I haue shewed in the former Chapter, that it can not by any meanes be referred hether, behold howe great a iarre you make afresh in the computation. For neither can this number fall vnder the account of the time Times & halfe a time, seing it can not be diuided into three entire summes, and an halfe, neither doth it agree with Iohn, who reckoneth a thousand two hundred threescore dayes precisely. But (say you) *this number belongs to the death of Enoch and Elias, Whome Antichrist shall suruiue one moneth.* To which I saye. Then it followeth that Antichrist shal not raigne onely three yeares, and sixe moneths as Ireneus saith expressly booke 5. in the ende; nor three yeares and an halfe with the Particle onely, as Cyrill speaketh Cateches. 25. but one moneth aboue that number must be added, & for sixe moneths there shalbe seauen. Neither shall *halfe a time prefigure sixe*, as Ierome saith on the 7 Dan. but seauen. And thus while you labour vpon a concord betwene Daniel & Iohn; you make Iohn & the Fathers to be at a iarre together. But let vs leaue these men at their iarre to agree as they can, & let vs drawe forth the truth out of the true fountaines. I cōfesse that that number of 1290 dayes, is not the whole time of Antichrists kingdome but that it is ended at the death of the two prophets, touching whose names I will not now stand to dispute the question, and I cōfesse that Antichrist shall suruiue those two Prophets, when they are slaine, but not for one moneth onely as you surmise falsely, but for many yeares the number where of we haue summed vp elsewhere; which thing is made manifest from hence. For the two prophets were slaine vnder the sixth Trumpet chapt. 11. 8. 14. But Antichrist perisheth vnder the last, which comprehendeth seauē other plagues with in it, which are called vials, vnder the last of which he is to be defaced vtterly shall then all the seauen vials come to their effect in those thirty dayes of thine? That is each of them shall haue foure dayes to execute them in. For they are not all poured out together, and confusedly, but the same order and ranke is obserued without doubt in the execution of them which is kept in relating them. Wherefore to let passe the

the five former, of them, shall those vncleane spirits that come out of the mouth of the dragon, the Beast and the false prophet vnder the sixth vial take their effect in those last foure dayes but one? We haue heard of the incredible nimblenes of your Antichrist, who shall tricke it & whippe in ouer all the Earth in so smal a space of his kingdome, but these seruitours of his shall goe beyonde him in activity who shall both take a viewe of al the Earth in foure dayes, & they shall also lead most huge armes for nōber into the feild. certainly this is a readiest setting, out of souldiers that euer was heard of which & alone deserueth to be called properly by the Latin name, *Expedition*, for the deliuerance thereof. Doe you not yet perceaue, how false, absurd & trifling things they are yea meere ignorance it selfe, which you Papists babble touching these matters? When you shall haue proved, that the seauen last plagues shall be accomplished in thirty dayes, we will assent to you, and will say as you saye, that Antichrist shall suruiue the two Prophets that are slaine for one moneth onely, & that there is a iust consent of these numbers in Daniel and Iohn; in the meane time we will hold that these two doe handle diuerse matters, and that they doe not prophecy of the same things by these numbers. Thirdly I saye, howsoever I should graunt, that all that in definite space should consist of those either moneths or dayes with great agreemēt, yet are you never a whit the neerer to your purpose. For the question is *whether these moneths, or dayes or yeares are to be taken properly or no*, not wether the cōputation of them al doe agree, which may as well agree, whether they be taken properly or figuratiuely, seeing there is the same proportion in the Type and in the Truth although neither the Type is the truth, nor the Truth the Type.

Howe doe you proue then, that they are to be taken properly by the testimony of the Fathers say you, some of whome you bringe out in your answer to Chytreus, & the Century-writers. I answer, that we must pardon those ancient Fathers, because being ignorant of the Event, they thought they were to retaine the literall sense toth & naile, but seeing most of these things are now made most cleare by the issue & fulfilling of the whosoever shall abuse the Patronage of their names, to cōfirme his owne obstinacy in errour, shall pul downe iust dānation vppon his owne head; Therefore either doe you bring forth something that will hold more tacked in it, or els you were best to confesse

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as becometh an ingenuous man, that that Raigne of three yeares standig and a halfe, hath no skonce for his defence to be fetcht out of these scriptures.

Secondly you proue it from thence, *because the time of the Deuil when he is loosed, and of Antichrist should be most short, Reuel. 12. 12. Woe to the Earth and the sea, because the Diuell is come downe to you, hauing great indignation, knowing that he hath but a litle time.* I answered that a litle and indefinite time doth not conclude at all touching a certaine and definite raigne of three yeares, and an halfe, so that you haue but litle helpe by this place, or rather none at all. And then that which you call the time of the Diuell when he was let loose, is the time of the Deuill whē he was bound, who as soone as he was cast out of heauen, was cast into prison. For every place is like a filthy and ill favoured Dungeon to him out of the assembly, of the saints wherein he desires to keepe especially. That so he might haue more opportunity to putt his wicked pollicies in vre. Wherevppon our Lord saith. *That the vncleane spirit when he is banished out of a man, walketh thorough dry places, as where in he can finde no pleasantnes to his minde Math. 12. 43. &c.* But we haue made these things more cleare when we interpreted that Prophecie. Seeing then the Deuills imprisoning lasted for a thousand yeares, and these words are spoken about this time, to which you make the continuance of Antichrist equal; he must haue a farre longer raigne by this place, then you would willingly grant. But (say you) *howe can so many yeares be a small time?* I answered, if the words be translated aright, there is no mention made in that place of continuance, but of opportunity; for as you reade them, *Knowing that he hath but a small Time*; the naturall translation should be thus: *Knowing that he hath but a litle opportunity.* So doth the word in the Greeke signifie properly. Namely the quality and not the quantity of time by which it is distinguished from the other Greeke word that is put for Time, as Ammonius the Grammarian taught, and that it is to be taken so in this place reason enforceth it. For if continuance of time were vnderstood, the Deuill should be angry, those thousand yeares of his lying in Prison, in which state those words shewe him to be in; (as we haue said) as if he were bound a farre lesse while then he would; Which howe much it is against his nature, his continual and incessant diligence and bestirring of him selfe to destroy men, declareth it sufficiently. That time

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therefore was to long a great deale in regard of his desire, but his opportunity was small because now he had power geuen him, to rage against his owne bondslaues onely, whome he had rather haue spared, as being cheifely bent to doe mischeife to the Elect. Wherefore this place is besides the cushion for many causes.

Your second place to proue this short time of the Diuel when he is at his loose, is Reuel. 20. 3. *he bound him for a 1000 yeares, and after that he must be loosed for a small time.* I answered, that now indeed the Holy Ghost speaks of the time, & therefore whereas before the word was opportunity, while he laye in his chaines, now it is Time, when he is loosed. But howe shal this be true (say you) if Antichrist shal raigne 1260 yeares? I answered, that this loosing belongs not to Antichrist, but to the Deuill; because his time is short, but Antichrists is longe, because he raigneth not onely in the time of the Devils loosing, but of his binding also; as it is Reuel. 20. 3. 4. where the Deuil is tyed vp for a thousand yeares, while the Beast is trode vpon in the meane time & despised by the Elect, but he dominereth among his owne Gally slaues, making them take his Marke, and all other Cognizances of being vnder his seruitude, as we shall shewe more fully vpon that place.

Thirdly you proue Antichrists short raigne, *because as Augustine and Gregory reason vnlesse that most cruell persecution should be most short, many should perish, who shall not perish, where vpon the Lord also saith, that vnlesse those dayes were shortened, no flesh should be saued, Mat. 24. 22.* I answered, that this place of Mathewe doth not lie square with the persecution of Antichrist, but belongs to the Calamity, that should come vpon Ierusalem; What flight can there be from your persecuting Antichrist, such as is spoken of there, when as the whole world shal be subiect vnto him & plagued by him or what should the Sabbath hinder Christians from flying away? or howe shall newe false Christs haue any place after your great Antichrist, who as you say shal come about the ende of the world? but Christ foretelleth of such that shall arise a fresh after that affliction, vers. 24. Therefore whose names soeuer you labour to countenance this interpretatiō with al, it hath no soundnes in it. Besides, if I should grant, that this persecution shalbe that of Antichrists and a short one, what maketh this to proue your three yeares & an halfe? The H. Ghost said to the Angel of the church of Ephesus, *vnlesse thou repentest, I will come against thee shortly* Reuel. 2. 5. what did the

the Angell endure this punishment with in three yeares and an halfe? therefore here is not so much as any probability of Antichrist continuance for that short set time; but this demonstratiō of yours is like his fellowes you are also to be taken vp a litle for chusing rather to speak so vntowardly as you doe here, (though it make litle to helpe the force of the argument), & to saye, *many should perish, who were not to perish*, then to speake as S. Mathewe speaketh, *they shal seduce even the very elect if it were possible.* For that which our Lord saith, *no flesh should be saued*, he spake it of the destruction of the body thorough the greivousnes of that Massacre, not of the danger of loosing the soule.

Fourthly you reason thus; *Christ preached onely three yeares and an halfe Therefore also it is not fit that Antichrist should be suffered to preach any longer.* I answered; you are a doughty disputer I warrant you; What? will you so preferre Christ as to make him a Type of Antichrist? If it were appointed indeed that Christ should haue no better an office, this agreement of his with him in yeares, should become him well but seeing they are at deadly fewde one against another, as you also holde, it were more comely (one would thinke) to make them contrary each to other in all things, as namely, that Antichrist should raigne for a most long time, because Christ liued for a most short time specially after he began to shewe him selfe openly to the world, and thus also should Christs glory appeare farre more greatly in vanquishing this enemy of his, by howe much more long time his Tyranny had lasted. I hope you see, but a fewe enemies that will fashion them selues to the example of their enemies. And so indeed Christ and Antichrist carry them selues in a cleane contrary equipage, for many other matters; for as Christ was most poore, so Antichrist is most rich, as Christ was a subiect, so Antichrist is a King, yea a King of Kings, as Christ did suffer all iniuries patiently, so Antichrist offereth them most outrageously; as Christ hath not whereon to laye his head, so Antichrist doth tumble in wealth and power so super abundantly, that he is able to be the whores trapped Palfry, to carry her on. And will you haue these two to agree and to resemble one another in their number of yeares?

Fifthly you reason thus; *The summe of the yeares of the continuance of Antichrist that lasteth for a thousand two hundred and threescore yeares, which the aduersaries make, can by no meanes be applied to these words of*

Daniel and Iohn, a time and times, & halfe an time. I answered, that I often shewed before, that we are not to trouble our selues, with making Daniel and Iohn to agree. But what hindereth I pray you why Iohns words may not be applied to those yeares? *Because* (say you) *out of all doubt, an equal time must be vnderstood, that is; some one number, as one day, one weeke, one moneth, one yeare, one Lustre, that is, the space of foure moneths or thereabouts, one Iubilce, one Age, one thousand yeares.* I answered, you are out of all peradventure egregiously deceaued, neither doe I thinke that you wrote these things waking, but sleeping, or at least nodding and napping; see you not, that you doe reiect by this reason, not the yeares onely of your aduersaries making, reckning but those dayes & moneths also, which the Angel him selfe maketh? You say, *that by time must be meant some one number, as one day, one weeke, one moneth, and let it be, one day, therefore, then times, shalbe two dayes, halfe a time, halfe a daye, and so we haue the totall summe cast vp of three dayes and a halfe; what shall become nowe of all the other 1256. dayes, and an halfe? So let time, be one moneth, times shalbe two moneths, halfe a time fiftene dayes, all which put together make three moneths and fiftene dayes, Is this all we can make of the two & fourty moneths, a goodly catch; but I wil not trouble you, too much with asking you such questions as these, and ringing then into your eares with a loud voice, least perhaps I should breake your nappes, which you are willing to take.*

I will whisper as lowe as I can and will tell you in your eare, that the time of dayes is not one daye, but thre hundred & threescore dayes, times twice so much, namely seauen hundred and twenty; *halfe a time, an hundred, and fourescore; So likewise the time of yeares is three hundred and threescore yeares, times seuen hundred and twenty, halfe a time, an hundred and fourescore. So the time of moneths is twelue moneths, times foure and twenty, halfe a time fixe, I pray you thinke of these things when you are awake, and in the meane time sleepe sweetely & soundly all those three thousand five hundred yeares, which you haue enforced your aduersaries to make by your calculation.*

Sixthly say you, *the seauen times in Daniel chapt. 4. are seauen yeares, otherwise if euery day were taken for a yeare, Nabuchadnezzar should haue liued out of Kingdome, 2555. yeares; Therefore one time in Iohn must be one vsuall yeare, and two times, two yeares and so on.* I answered, it is ridiculous to tie words to one and the same signification alwayes, vnlesse there be
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a certaine and necessary cause enforcing vs so to doe. Daniel him selfe is said to haue fallen downe on his knees, *three times of a daye; I trowe you will not haue him to haue bene on his knees, three yeares, Dan. 6. 11.* And thus we haue seene you disputing about Antichrists three yeares raigne in such a fashion, that you bringe nothing that is of force to hold your selfe or any Papiſt els in this oppinion, saue onely a fewe bare names of auncient writers, who are not competent witnesses in this case. Nay I will say somewhat more, and yet truly, you and all the packe of you that are the Popes vassalls, may be ashamed if you haue any shame in you, that you will suffer your selues to be abused and deluded in so great a matter, & that with so light & childish gue-gawes; God graunt that the Truth which is nowe set before your eyes, may not onely not be in vaine vnto you but that it doe not helpe to blinde you more & more at this time, as it hath done alwayes hetherto.

There is one thing remaineth to be looked into, in this Chapter, namely that which you answered to the argument of Illyricus, where you saye, *that there are indeed weeke of yeares found, and called so rightly in the Scriptures, and yet not dayes put for yeares, nor moneths of yeares, norre it is well called a weeke of yeares, because it is named from the number of seauen, but moneths & dayes are not names of number, but the course of the Moone, or the time of the light.* I answered, that that which you say first, *that dayes are not found vsed for yeares, is manifestly false; did not God saye to the Israelits, according to the number of the dayes, wherein you searched the Land, namely forty dayes, you shall beare your Iniquities euen forty yeares? Nomb. 14. 34. What can be plainer? Likewise Ezech. 4. 6. I haue geuen thee a daye for a yeare. But saye you, He meaneth not to saye, that yeares are signified by the dayes literally, but that dayes are taken truly for dayes, onely they are said to be geuen for yeares, because they were a signe of yeares.* O wofull witt of a Iesuite, to much of this kinde of acutenes hath made you madd almost, in so much that you had neede take some purging elleborum, to helpe you against it. *A daye saye you, is not a yeare indeed, but onely a signe or signification of a yeare, as if any man in his wits would euer thinke that a daye were a very yeare trulye, & properly? or as if a daye might signifie a yeare in Ezechiel, and other places and yet might not in any case doe so much in Iohn? But nowe let vs heare your reason, why a weeke may be put for yeares, and not a daye for a yeare in like manner, because for sooth a weeke signifieth a number, but a daye*

daye in no wise doth so. To which I saye, that this is spoken also very subtilly by you that vnity indeed maketh no number, and that a daye answereth vnitye. And yet to vs that are but dull heads, to you subtle sophisters, the quintessence of wit it selfe, a number seemeth to be a gathering together of vnities, and vnities seeme to be such as is the whole number it selfe that is made of them. Therefore as seauen dayes signifie seauen yeares, so I pray you let it be lawfull for once with your good leaue, that one daye may signifie one yeare; which thing if I may obtaine of you, vppon my reasonable requests I will requite your kindnes with the like liberall graunt and will geue your Popes Good Face, leaue to keepe Rex for a farr longer time then you pinne him vp in, that is, he shall not raigne onely for three yeares and an halfe, but for a thousand two hundred, and threescore yeares a.

Chapt. 9.

Against the sixth Demonstration taken from the consummation of the world.

Your Sixth demonstration is taken out of the last Signe, that followeth after Antichrist, which shall be the cōsumatiō of the World, thus. If Antichrist (saye You) had bene come long agoe, the World should haue bene ended longe since also; for he is to come a litle before the ende of the World. But the world is not yet ended, and therefore he is not yet come. I answer, if that which you hold touching Antichrists three yeares raigne were certaine, that which you saye should be of some moment but seing we haue proued it not to hang together and to be a most foolish forgerie, partly by washing away your washy stuffe, partly by propoundinge such solide reasons against it, as none of you all wil euer be able to weaken and disable. The Consummation of the world may perhaps teach vs the ende of Antichrist, but it avleth nothing at all to demonstrate his coming if we will speake properly of him. A man might argue thus perhaps out of the places that are cited by you. The ende of the World is ioined with the ende

of Antichrist, but the ende world is not come yet; therefore neither is the ende of Antichrist come yet. But what is this to the purpose? we are enquiring about the coming of Antichrist not about his ende. You might haue spared your selfe this labour, vnlesse perhaps you thought it fitt to furnish vs with munition against a newe battell, where the controuersy shall be disputed, and the Case shall be canuased among the damned spirits touching Antichrist. This demonstration of yours, might stande them in some steade who shall be hereby certified whether your Pope shall perish together with the vniuersall world yea or no. Wherefore the testimonies which you bringe, runne quite from the Bias, & doe noogd in the world for the matter in hand. Yea what if they proue not that ende neither of his which you suppose? Then shall this demonstration of yours be altogether without heade and taile; let vs see a litle what you saye, that we may with all giue some light as we passe by and glauncingly as it were to some places of scriptures, that be some what darke and difficult, the meaning where of it will be very well worth our labour to search out, & to make knowne to others.

First, you bringe that of Daniel chapt. 7. 9. I looked vppon the Hornes, and behold another litle Horne arose, and three of the first Hornes were plucked of from his head, and I beheld till the Thrones were placed, and the auncient of dayes sate &c. And after that expounding the vision, he saith the fourth Beast shall be the fourth kingdome; moreover the Ten Hornes shall be Ten Kings, and another shall rise after them, and he shall be stronger then the former, and he shall beate downe three Kings, &c. And they shall be geuen ouer into his hande, for a time, and times, and halfe a time, and the iudgement shall sit, &c. I answer, that neither the litle Horne is Antichrist, as we haue shewed, and though it should be the knowledge of his ende doth not leade vs to the knowledge of his coming. But to let these things passe, let vs consider of the matter for whose sake this place is cited. Out of this place you would proue, that the ende doth followe immediatly after that litle Horne. But you should haue considered withal what is said afterwards, vers. 14. And dominion, glory and Kingdome was geuen vnto him, that he should make all people, nations, and languages to serue him; These words are meant of him that should destroy the litle Horne, and should be made an vniuersal King, to whome all nations should doe seruice, but what? Shall there be any

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distinction of people, nations and languages remaining after the last ende; and yet this is made more plaine, if any thing can be plainer, vers. 27. But the Kingdome and the ample authority, and the government of Kingdomes, shalbe geuen to the people of the holy and high Saints, whose Kingdome shalbe a perpetuall Kingdome, and all Rulers shal serue it.

Where it is first of all to be obserued, that the iurisdiction of this Kingdome shalbe of things vnder heauen, and then that it shalbe a Kingdome of the holy and high Saints, and lastly that all rulers shal serue this Kingdome; which things can not be applied to the heavenly Kingdome. The matter is thus that is there meant; that litle Horne is the Turke, who being at length rooted out, the Iewes that flowe all of them vniuersally to the faith of Christ, shall obtaine a perpetuall dominion, that shall continue vntill the coming of our Lord from heauen.

For the litle Horne in Daniell is Gog that is spoken of by Ezechiel, who being vtterly abolished, the Christian faith shall flourish exceedingly in the people of the Iewes; as it is declared by that typical building of the Temple, and the newe Cittye. The newe Ierusalem spoken of in this booke of the Reuelation, that shalbe built after Gog is killed, tends to the same ende with this prophecye in Daniel & that in Ezechiel; of which we reade Chapt. 20. and 21. of this booke. These things we haue learned partly out of the 16. Chapt. of the Apocalypse; partly they shalbe explained vnto vs more fully afterwards; And this is that which Lactantius writeth, Book 7. Chapt. 15. *The Romish name & Authority, (saith he) wherewith the world is now ruled (my heart trembleth to speake it, but yet I will speake it, because it is a thing that shalbe one day) shalbe taken away from the earth, and the Empire shall returne into Asia, & the East shall haue the dominion once againe, and the west shalbe in subiection.*

Your second place is Reu. 20. 4. *After these things he must be loosed for a short time, & I sawe Thrones, and they sate vpon them, & iudgement was geuen them; I answered that these things are farre from the last ende.* For they doe not followe after the loosing of the Deuill, as you thinke, but these seates are placed during the time of his duresse. Besides, they are setled a thousand yeares before the first resurrection; & then they that rise first raigne a thousand yeares, as it is said expressly vers. 6. *These*

Seates

Seates therefore and this iudgement, which you thinke to belong to the last ende, doe goe before it, two thousand yeares at the least, such a stranger and forrainer are you in these mysteries. Thirdly, you bringe those words out of Daniel 12. *Blessed is he that waiteth, and cometh to those thousand three hundred, thirty five dayes,* that is, saye you, till forty five dayes after the death of Antichrist; for then the Lord shall come to iudgement, and shall render crownes of righteousness to the conquerours.

I answered, that we shal open the meaning of this place afterwards Chapter 20. 11. And perhaps wee shall one daye handle it fully and thoroughly. In the meane time, let vs knowe, that here is nothing at all spoken of Antichrist that is so called properly, nor yet of the coming of the Lord to the last iudgement, who will not make all men blessed, whome he shall finde aliue at his coming, seing many shall desire to be couered from his sight with mountaines, but speach is here had onely touching the full calling of the Iewes, at which Daniel endeth his prophecye; neither doe any Prophecies goe further.

You come at last to Matth. 24. *This Gospell shall be preached in the vniuersall world for a Testimony to all the Gentiles, and then shall the consummation be.* I answered, that here is no mention made of your Antichrist; as also that the ende here spoken of, is the ende of the Iewish Regiment; and not of the world, as we haue shewed Chapter 4. When we deale against your fourth demonstration. But you putt to the other words that followe there, presently after *the Tribulation of those dayes, the Sunne shalbe darkened, and the Moone shall loose her light, and then shall the signe of the Sonne of man appeare.* I answered that neither doe these words make at all to proue, that the destruction of Antichrist is ioined with the ende of all things; whereas they are wholly silent touching him, and yet let vs examine them alittle, that we may knowe the Interpretation of them.

This place is applied with one consent of all men as I suppose, to the last iudgement of our Lord: But this Booke of the Reuelation; teacheth vs both to thinke, and to speake more distinctly of this matter; For hence we doe vnderstande, that there is a double coming of the Lord yet to come, one Spirituall and that in an excellency; at the calling of the Iewes, another corporall, at the generall iudgement.

Nowe that coming spoken of in Mathewe seemeth to be spirituall, which yet is described to be most glorious & powerfull with a bodily setting forth, both because it shalbe a most euident resemblāce thereof and a certaine pledge as it were, as also there shall no change come afterwards betwene these two comings, that shall make the bodily to appeare like a newe one in respect of the former.

And we shall easily perceiue that the matter is so as I saye, if we shall consider that the Disciples did inquire in the beginning of the Chapter touching the ende of the Temple, the comming of the Lord, and the ende of the world. Out of all doubt they comprehended the restoring of their nation vnder the comming of Christ, and therefore thinking that this coming of which he had put them in hope was at the resurrection of the Lord, they aske him a fresh, *Lord, wilt thou restore the Kingdome to Israel at this time*, Act. 1. 6. But Christ answering them, and handling things that were to come in a continued order, first teacheth them about the destruction of Ierusalem, and the schattering of the Iewish people, and then he goeth on to enforme them about the rest of the course of matters, neither doth he make mention of any restoring in any place, before this glorious comming of his. Therefore either it must be contained in this apparition of his, or there must be none at all; which opinion had the Disciples conceaued in their minds, and gathered it out of this answere of Christs, certainly they would not haue nourished in their minds any expectation of a Kingdome afterwards. Besides a tribulation goeth next before this comming, for so he saith, *straight after the tribulation of those dayes, the sunne shall be darkened, and then shall the signe of the Sonne of man appeare*, &c. But there shall no such Tribulation as this goe immediatly before the corporal comming: For after the Iewes are called, and a newe Church is made, God will wipe away all teares, from their eyes, & there shall be no more death, nor mourning, nor crying, nor greife, because the things that went before are gone awaye, Reuel. 21. 4. Wherefore that comming is not corporall. Perhaps also those words haue some force in them to proue this, where he saith, *that the signe of the Sonne of man shall appeare*, as if he would distinguish betwene this spirituall comming of his, and that other that was to followe. To all this we maye adde those words, *all tribes shall beeraile*, &c. Which as we haue shewed on the 1. Reu. 7. belong to the Iewes; seeing they describe a mourning

repētance which will be to late at the bodily comming. These things haue I in a fewe words laid opē, touching the meaning of these words, which howe soeuer they doe nothing helpe your cause, which way so euer they be taken, yet it was a matter of some moment, thus by the waye to search out the hidden truth of them.

Therefore I answered vnto that of Theſſo. 2. 8. *Then shall the wicked man be reuealed, whom the Lord shall slay with the spirit of his mouth, and destroy with the brightnes of his comming*, there is the same meaning of this coming that is of that in Mathew; At the callinge of the Iewes, when he shall giue a most cleare euidence of himselfe present in the Church, shall Antichrist vtterly bee destroyed: as we haue made plaine in the former chapter. For after the throne of the beast is Darkned, the way shall be prepared for the kings of the East; that is, the Iewes shall be called straight after Rome is destroyed. For she onely hindereth this ioy. Then, after the cutting of of the Beast the false Prophet and the Dragō; that is, after the Bishop of rome, and the Turck be extinct (as after shall be shewed more at large,) the mistery shall be fulfilled, and the full calling performed. Your Bishop, ō Bellarmine, whom you boast to be the head of the Church shall neither bee head nor foote in the holy Congregation of the Children of God. And now see how farr these Mountaines are shroude vnder heauen; whose tops, you standing a farr of did think, were obscured among the starrs.

Your last place is. Iohn. 1. 2. 18. *Little children, it is the last houre, and as ye haue heard that Antichrist is to come, there are now many Antichrists extant, whence we knowe that it is the last houre*. I answered, we see and acknowledge easily what Iohn concludeth here. He proueth, that it is the last houre, because many Antichrists were come at that time. For Antichrist should come in the last houre; where we must obserue, that Iohn alluding to the parable of the labourers, Math. 20. 6. some of which were hired about the eleuenth houre, compareth the whole age from Christs first comming to his last, to this last eleuenth houre. Besides that he saith that this last houre should be annoyed with Antichrist, whome he doth not put ouer to the last minuts of this houre, but referreth him to some indefinite space thereof. These things writeth Iohn truly, holily, and agreeably to the rest of his writings; but what must you of necessity conclude hence, who wil haue Antichrist not to be come yet; namely thus, & no other waye; he that is to come

in the last houre, is not yet come, Antichrist must come in the last houre; Therefore he is not yet come. I bring your reason into forme, that you may see and be ashamed of your vsuall manner of arguing. The Syllogisme runneth on one foote more then it should. In your proposition you vnderstand by the last houre some little space, for example, three yeares and an halfe from the last ende, or els your proposition if it containe all the time from the first comming to the second, is most false; In your assumption you take the last houre as Iohn vseth it for the whole time of grace, till Christ comme the second time or if it be taken more strictly for three yeares and an halfe, it is a senselesse begging of the thing in questions; and Iohns authority is pretended to no purpose. You giue vs a simile to illustrate Iohns argument; and you will haue him to speake of Antichrist in like manner, as some might speake of the sunne, whose beames when he is rising a man might call the sunne, and euen so say you that his argument is stronge, as if a man would argue thus touching the last houre of the night. *The Sunne riseth in the last houre of the night, the beames of the Sunne, doe now make the aire light some; therefore this is the last houre of the night.* I answer that this similitude is fit enough to expresse that thing which the Apostle meaneth. For the beames of the Sunne & the Sunne it selfe are beheld alwayes at the same houre; so that he who make all this last age but one houre, did not doe amisse to place the forerunners thereof in the beginning of it. But as for you who make the last houre to be three yeares and an halfe, what helpe can you haue from the similitude of the Sunne and his beames? For though you deuide the houre into threescore scruples, Antichrists forerunners shall not goe before him aboute two hundred, and ten yeares. What are these fewe yeares to a thousand five hundred yeares, in all which you graunt that Antichrists beames were openly seene, and yet that he him selfe hath not appeared yet to this daye, and when he shall at last appeare, that he is to be seene three yeares and an halfe onely? Howe vnlike is he to the sunne, and howe vnlike are his ministers to the beames of the sunne? the beames goe before the sunne scarce one halfe houre, which arising straightwayes offereth him selfe to be seene for twelue houres; but these forerunners of Antichrist stande glittering a thousand five hundred yeares; but Antichrist him selfe is not come forth yet, & when he shall come, he shall not shine out, not one least minute to that space; if Antichrist therefore

therefore haue the same respect to his forerunners, which the sunne hath to his beames, it must needs be that he is come nowe many ages since, whose forerunners made such a glistering shewe in the time of Iohn. Take heede henceforth howe you medle with the sunne. This Apollo of Idelos doth not vse to hide bare, and to couer faults, but to laye them naked in opē viewe. At length you descend frō the Scriptures to the consent of the fathers, & to the confessiō of the aduersaries, they wil doe you no good, with their consent; who would all of them acknowledge with the like consent if they were a liue at this day, that they erred in many things that they wrote. I cōfesse also, that our writers doe thinke, that Antichrist shall raigne to the ende of the world, but geue them leaue I pray you to change their minds, when they are better informed. They thinke it enough to treade in the steppes that other men haue made, when they come to matters that are not cleare & certaine enough of them selues, but whē they shal see that the truth, whose voice alone they are skilled to hearken vnto, shineth out clearely on another side, & that it is confirmed by most certaine argumētts & experience, you shall perceauē that they wil geue you the slippe, and leaue you naked, of whose confesion you doe nowe bragge.

These things being done you come to your vnanswerable demonstration, which you frame partly out of Antichrists Kingdome three yeares long, & partly out of the worlds ende ioined with the death of Antichrist, & thus you come vpon vs terribly, *the world shal be ended straight after the death of Antichrist, & Antichrist shal not liue after he shal once appeare, & begin to keepe Rex, aboute three yeares and an halfe at most. But now the Pope hath raigned and kept his reuelts with both his svords aboute 500. yeares euen by the opinion of the aduersaries, & yet the world endureth stil; Therefore Antichrist is not yet come, neither is the Pope of Rome Antich.* I answer, that I hope I haue made al the world to see, that the first member of this reason, viz. that the world is to be ended straight after Antich. death, hath no reason in it, nor for it, but that al the Scriptures brought to vnderproppe it speake of another manner of matter that shal be effected long before the end of the world, and I hope also that I haue proued in the former chap. that the other member of this reason, viz. that Antichrist shal liue but three yeares & an halfe after he shal begin to raigne, is most false, & is nothing els but the efficacy of error to deceaue those who will not beleue the truth, that so they may perish eternally. And.

And therefore that that which you build vpon these rotten pillars, viz; that Antichrist is not yet come, and that the Pope of Rome is not he, is most vaine and friuolous, seeing that howsoever the Pope hath reigned with both swords aboue five hundred yeares, yea and to give you more of our franke largesse, howsoever he hath filled vp a thousand three hundred whole yeares, nothing letteth but that he may be that Antichrist; yea because of this he is the rather proued to be that wicked wretch, that man of sinne, and perdition; as we haue demonstrated it a litle better then you haue done your part with reasons that are not at all to be doubted on, as which are grounded vpon certaine and sure principles that can abide any iust triall whatsoever.

Chapt. X.

Of the proper name of Antichrist.

NOwe we are come to your fourth heade of this Controversy, which hath two questions in it to dispute of, one touching the proper name of Antichrist, and the other about his Marke. His proper name is gathered by one consent of all writers, out of that number of his name that is spoken of chap. 13. 18. And his number is 666. now we haue shewed vpon that place, that this name is no other but (Latinos) seeing experience confirmeth it most plainly, together with the agreement of all matters. And indeed Ireneus hath written many Ages agoe, that this name is very likely to belong to him, howe he was moued so to write, whether it were by his owne coniecture or whether he had receaued it of others, who were perhaps the Apostles schollers, his words are these touching this matter. *But the name (Latinos) also, containeth the number of 666; and is very likely because the truest Kingdom that is hath this name for they are the Latines, that doe nowre raigne; but we will not sett vp our rest of this name.* These things saith he; confesse that Ireneus doth not rest in this name, and that he doth thinke Teitan to be more worthy of credit; but yet he came neerer the marke then he was aware with his coniecture touching the Latine kingdom; now because

you feele your selfe to bee pressed with this mans authority, as with a waighy preiudice to your cause, you thought it fitt to weaken this authority of his first of all, and therefore you saye *that his coniecture seemeth to be of no reckoning, at this daye especially, because the Latines doe not raigne so much nowre, as the Turkes, the Spaniard, and the Frenchmen.* I answer, that this instance of yours is not worth a button. For it is not needfull, that the kingdome, whence Antichrist should take his offspring, should be alwayes most powerfull; but it is enough if it haue bene so for some long time, such as the Latine kingdome was from Ireneus his time for many Ages. The kingdome of Antichrist shalbe shaken out of ioint, and brought to decay by litle and litle, before the uttermost and lattermost wasting thereof, till at length it shall come to utter ruine, we haue heard *that Iezabel is to be cast vpon her bedd of languishing,* chap. 2. 22. And haue you not read afterwards in this booke, *that Babylon is certainly fallen;* chap. 14. 8. *That the worshippers of the Beast are become full of the botch,* that Antichrists Throne was to be darkened; in regard where of he and his followers should gnaw their Tongues for rage, chap. 16. 10? and to conclude that the kings should forsake the whore, making her naked, eating her flesh, and burning her vp with fire at the last, chap. 17. 16. I say then, haue you read these things, and doe you yet require that Antichrists kingdome should flourish in like maner to the last point of his time, as it had done in former ages? Certainly you catch at that in your desperate hast to defend your cause withall, which stabbes it to the heart. For vnlesse the Romane kingdome should at length haue come into the Lapse, & should haue come downe with vengeance from the lofty heighth thereof, to this so poore and base estate, it should not be Antichrists kingdome.

Secondly you obiekt, *that the word (Latinos) as it signifieth Romanos, is not written by the Diphthong ei but by a simple i; and then that it can not make vp that number.* I answer; that Ireneus knewe out of doubt what was the orthography of this word, as well as Bellarmine; He would neuer haue said it had bene exceeding likely; if the right writing of it, had come short of the iust computation. And is it likely that he who writeth so accurately of the name Teitan, saying *that the first sillable is written by two greeke vowels e; and i.* should not see what the word Latinos required to the true writing of it? Nowe in that it is written Latinos at this day with a simple Iota; you haue no need I hope to be

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taught, that long j among the Romanes was wont to be pronounced as the dipthong ei; and that it had a slender e included in it; So Cicero wrote Bini in Latin for the Greeke bine, booke 9. Epist. familiar. to Papyr. Petus, the beginning of which Epist. is thus, *I loue thy shamefastnes*. And we doe both pronounce & write at this day *celeberrimi*, *vis*, *Primus*, *Captiui*, which words though are found written also in the auncient inscriptions, *Celeberrime*, *Veis*, *Preimus*, *Captiui*. Though we therfore doe write *Latinos* now, yet we must not doubt but it was written of old by the dipthong, as Ireneus vsed it without all doubt; so the auncient Grecians doe expresse the greater Hicke of the Hebrues indifferently, sometimes by a simple i, sometimes by ei, wherevpon in those words of Christs complaint *Eli, eli, &c.* are written by some *Mei*, *Imei*, as Iohn Drusus hath obserued; This therfore that you obiection touching the writing, is slight and of no moment at all.

Thirdly you say, *that the name of Antichrist ought to be proper to him, and most vsuall; for it must be shewed for a signe by all them that buy or sell; Nowe there was neuer any Pope called Latinus by his proper name, which doe they call them selues commonly Latins, but onely Bishops, or Popes*; I answer, that experience doth answer this obiection excellently, but say you, *Latinus* neither is nor hath bene the proper name of any Pope; Then saye I, if any either Frenchman, or Spaniard, or Germaine, or any other, take vpon him, the name and authority of the Latine Pope, or Preist, or Patriarke, (for *Latinus* is not a substantiue name as they call it, but an adiectiue, which must haue somewhat ioined to it wherein it must subsist, and I trowe the Bishop of Rome can not be angry with him for so doing, as who loofeth nothing by another mans vsurping of his common name. Or rather shal he not haue the Antipapal warre renewed afresh and against him shall not such a Challenger be cursed with Bell booke and candle, that will dare to vsurpe that which belongs properly to his Seate? It is so farre of then, that this name should not be proper to any Pope, that it is proper to them all for the time when they possesse the Chaire, seeing Antichrist is a succession of Bishops, and not a singular person, as we haue made it cleare before. Neither are Christen names and Surnames onely, to be counted proper names, but whatsoeuer doth note out a thing plainly, distinctly, certainly, and truly, is to be counted also a proper name, vnlesse you alone

be ignorant who is either the Greeke, or Syrian, or Egyptia Patriarke, because no man was euer called by these names. Besides the same experience teacheth vs, howe this name is shewed for a ticket as it were by all men. For let there be any of our men in your power that be Papists, and let him declare him selfe openly to be the enemy of the Latine name, Religion, Empire, and let him see if he shall set any thing to sale among you, but his heade, or if he can buy any thing but a certaine and a cruell death. The Grecians may teach vs all this lesson, what waight this name carrieth with it among the Popes abettours; For these men could get no aide at all from the westerne men in their great distresse, before they acknowledged this name and subiected them selues to the Latine Pope, as we haue shewed aboue, Chapter 13.

Fourthly you say, *that there are innumerable names which make this same number*, I answer that this name is not iudged of onely by the number, but also by all those properties which the Holy Ghost hath ioined together, with it, which he hath made as certaine bounds with which to limit the infinitenes thereof. For it must be such a number of 666. as it might make a name that was numerable at that time when this prophecy was deliuered to Iohn, which yet it was not conuenient for the Churches good to haue it diuulged openly at that time, least it might bring it into an vnneccessary danger, and such as whereby men receaued power to traffick amongst them selues, if they wil receaue this name. We haue learned that this is the true, and natural description of this name out of the 13. of this Reuel. 28. as we haue shewed vpon that place, and now if all these properties shall agree to innumerable or more names, let them be all of equall credit, but seeing neither Teitan, nor Arnonomi, nor Lampetes, or the rest of that sort, nor Martin Luther, nor Luther, nor Dabhidh Cithrain, Dauid Chithreus, nor Saxoneios, nor any such forged name can be applyed to this way of finding out the true name, (*Lateinos*) must needs be accounted the onely & true name of Antichrist, both because of the conueniency of the number, as also for the agreement it hath with all the properties.

Your last starting hole and vndisseluble argument against *Latinos* is, *because ther is a great controuersy to be decided as yet touching this name. For if Antichrist were come say you, and he were the Pope of Rome, it would be certainly manifest what name to call him by. For all Prophecies are made most certaine when they are fulfilled. The name of Christ that Sybilla noted*

out by the number of 888. Was vnknowne to all men before his comming. But after that he was come, all the controuersy was taken away, and all men doe knowe, that he is called Iesus. I answered that is false which you avouch simply, and absolutely touching the clearenes of prophecies after that they haue bene accomplished. Prophecies indeed hauing once obtained their euent are manifest; but onely to those whome it concerneth to knowe them, and whose eyes God openeth but they remaine as obscure and darke some to the vnbeleeuers, and to the rest of the wicked route, when they be fulfilled as they were before. For why doe the Iewes deny that Christ is yet come, whereas the promise touching him hath bene brought to the issue thereof, so many Ages before? Why did they not acknowledge Elias in the person of Iohn Baptist, seeing that that place in Malachy did point the finger at him so evidently? It is not to be doubted, but that that abomination of desolation which Daniel foretold, and Christ commands to haue it considered of so diligently is long agoe past and gone in the destruction of Ierusalem. But yet doe all Christians agree about this point, what this abomination should be. As touching Sybilla the first letters of the verses about this matter might haue taught men what this name should be. But the Iewes do neither beleue Sybilla, and they doe stiffely maintaine it, that the name (Iesus) doth not square fitly with that number. They brabble about the orthography, as you did right nowe, and they take away the last letter from the word, curtailing and maiming it as they write it thus, Ieschu, or though they should graunt that he were to be putt to it, yet they would aske howe the Greeke sigma is putt in the Roome of it, seeing it is wont to be expressed elsewhere by alpha, or by vpsilon. Doe you not see therefore what a friuolous and poore argument you make here? Will you for Antichrists sake to proue him not to be come yet, lende your helping hand to the Iewes to proue on their side with one the & same labour, that Christ is not come neither? But it is very sutable that Christ should be fought against and Antichrist fought for with the same arguments. You are so compassed about and ouerspread o Bellarmine with the thicke smoke of the bottomlesse Pitt, that you can not behold the Angel of this Pitt with pure eyes. You must come forth into the desert with Iohn and stand with out the steame of this hellish hole, and then you shall see all things appearing most clearly vnto you.

Chapt.

Chapt. XI.

Of the marke of Antichrist.

VWE haue declared abundantly Chapter 13. 16. 17. in what things the Marke of the Beast consisteth, against which Bellarmine objecteth two things; one out of the Text, another out of the antiquity of the signes, wherein we place and bound the Marke. He gathereth foure things out of the Text. First that the marke shall be one, and not manye; For saith he, the Scripture doth alwayes speake in the singular number, as wel of the Character, as of the name, and the number of the name of Antichrist, & therefore seeing the aduersaries multiply so many Characters, as the oath of fidelitie, the priestly anointing, the profession of the Romish faith, &c. they knowe not what this Marke should be. I answered that that is very weake which you saye touching the singular number of the Character, seeing Aretas, Complutensis, and some other Coppies of no small authority reade it thus in the 6. verse, that they may geue marke vnto them, neither doe they meane many markes in regard of the multitudes of them that doe take the marke, seeing the same Coppies doe with one consent expresse the Seale of God in the singular number, though they speake of many, as which haue not the seale not the scales, Chapter 9. 4. Besides is it strange to you to haue many things signified by a singular number, and on the contrary to haue one thing expressed by a plurall number? But the name and the number of the name are singular matters, be it so; Certainly you might aswell conclude that Mizraim is in the singular number, because Put and Canaan with whome it is ioined, are in the same number, Gen. 10. 6. Who was euer so strict as to require this, that all words which are reckoned vp in some one sentence should be alike in all things, case, number, or Gender? or if Graminarrules wil not satisfie you, Logick will make you be quiet, which teacheth that a Character is one in name, many in deed. For it is the Character, which all must needs

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take, vers. 16. But it is as necessary, that all men should take either the Character so called properly, or the name of the Beast, or the number of his name vers. 17. Therefore all these are Markes, and that which was called a Marke in generall, vers. 16. We vnderstand nowe that it containeth many kindes, and that it is false which you affirme that there is but one marke.

Secondly you object, *that the Marke is common to all men, but the oath of fidelity and the priestly vnction is proper to a few.* I answered that the Marke is double, one generall comprehending within it all the rest of the badges of the Beast the other speciall, that is a part and member of the former. For that which is called first a Marke, vers. 16. is distributed into three members, vers. 17. namely, the Marke so called by the name of the whole, the name of the Beast, & the number of the name. Now therefore see howe properly you reason. The marke is common to all men, the oath of fidelity is not common to all men. Therefore it is not the Marke. In the Maior the Character is taken generally, but then nothing is concluded thence, but that the oath of fidelity, or that the priestly vnction and the like, are not the generall marke, which I grant easily; but if it signifie a speciall character the proposition is particular, and so the whole Syllogisme hangs together like broomes without bands to tie them; A man might proue by the same reason that a man were not a liuing creature. For a liuing creature is a certaine thing that is common to all sensible creatures, but a man is not any common thing to all things that are endued with sense. Therefore neither is he a liuing creature. You seeme to take most delight in equivocations more then in all the ornaments of Logick, for you vse them so often, as if nothing were for your tooth, that were not powdered with this salt.

Thirdly you saye, *that the Marke might be borne on the right hand, or on the forehead but that the oath, the Anointing, the profession belong to these parts, and therefore that they are not Markes.* I answered that you make your selfe a laughing stocke by making this sport with the words of the Holy Ghost. Certainly no sober man would require that the places in which the Marke is set should be taken properly, when as he seeth that the marke it selfe is so called by a Metaphoricall speech. We read that the Elect were sealed in their foreheads, ch. 7. 3. Thinke you that any true print was ingraue on those parts of the face? So Ezechiel

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sawe the Godly men of Ierusalē marked in their foreheads, yet no man euer beleued that men were bepainted with any true Inkie Marke. But onely in the Type, ch. 9. 4. The like metaphorical māner of speaking is vsed here, when the hand & forehead, & Marke are spokē of; the forehead is the bold & open profession; The hand is the stout & diligent labour, to performe both of which vnto the Popes, every one hes worshippers is bound with a Marke, according to the condition of his place. Where vppon this Marke is not onely behold to be sett vppon the knees of men, as you would come ouer our men with a pleasant frumpe and Mocke. But also (to speake that which may make you meruaile the more,) while you wore a hood vppon your shoulders once, you did openly declare as it were by a marke on your forehead, whose seruile beast you where.

Fourthly you saye, *that no man is to be suffered to buy or sell in Antichrists kingdome, vnlesse he should shewe the Marke, or the name, or the number of his name; but that there be many in the Popes Dominions, that doe buy and sell, vwho haue not taken and kept the oath of fideliteye yea in the City of Rome it selfe many Iewes trafficke &c.* I answered, that the necessity of taking the Marke vppon condition of mutuall trafficking is required onely in the subiects, and not in those that be with out, such as the Iewes are accounted; For who iudgeth those that be with out? but if any of the Christian profession, should shewe a minde that is against the Popes of Romes authority, he could not traffick among you vppon any other condition, but with bringing him selfe in danger of his life, as we haue shewed more at large. Reuel. 13. 17. Therefore the words of the Text it selfe haue not yet confuted these toyes you talke of, but they doe flatly confirme, that these Toyces carry the onely true vidge-ment in them.

Your other reason is that whereby you proue *that all these signes of Antichrist are more ancient then they can agree to him.* For the vnderstanding of which point more distinctly, we must knowe that there is a double time of Antichrist; for this summary diuisiō wil suffice now, we hauing to deal more exactly hereabouts in the proper place thereof.) One of his first vprising, whereby he is become the first Beast, the other of the second after his head was healed, whereby he came to be the second Beast. Nowe the Marke is the ordinance of the second beast, within whose bounds it is contained, though the foundation thereof

thereof laid before but it began to come to force at that time, when the Romish Ceremonies were obtruded vpon the churches, and they were all constrained to vnder goe the yoke of them ; so that that which you bring touching certaine rites , is altogether disagreeable to the questions in hand. For the antiquity of these rites is not now dealt about, but the time when they were first brought in to be a Sacrament of the Romish obedience, which you shall not finde to reach beyond the birth daye of the second Beast if you will make a right computation.

For whereas you speake in the first place of the *Chrysme* vsed in Baptisme, we acknowledge that the superstition there of is ancient; yet syluester the Pope of Rome added some newe matter to it which was not vsed necessariely in other Churches, till Augustine the Monke, the Romish Apostle compelled the Britannes to administer baptisme after the Romish manner , and to be in loue with the bookes of the other Ceremonies ; Concel. Rom. Can. 5 : Innoent. 3. decret. Epist. Beda hictor. Anglic. Booke 2. Chapt. 2; and this Marke being once receaued was printed more deeply and propagated more farre and wide for the space of the Age following , thorough all Germany by the helpe of Boniface the Englishman , who established the Romish rites every where , and who cast out many godly and learned men out of their places, who did some what vppugne them. what should I speake of other cuntries , touching which it is nowe sufficiently cleare to euery one, both what beginnings, and what proceedings this marking of all men with these Characters had ?

Secondly touching the name *Catholike* , we acknowledge that the Church of Rome was Catholike of old, as farre as this name cā agree to any particular Church, as lōg as the integrity of doctrine flourished in it; and that therefore it was called so often by the ancient writers and that not amisse. And then I confesse that the first declining of this Church being not so wel perceaued Antichrist when he was yet fresh newe borne, not being so manifest vnto all men. Ambros , Augustin, Vntor of Vtica; and others did speake honourably of this Church, but what maketh the comendation that these men geue to this Church, for the excusing of that Antichristian pride of that Church which followed after? it is one thing for this Church to be Catholike , another to be the onely Catholike church. Holy men acknowledged that ,
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because it consented with other Churches in holines of doctrine and manners. This the latter Popes challēged as proper to their seate, after that they could endure no man whome they had not made their bond slaue , by making him take some badge of seruitude. Then was this impudent bragge geuen forth, it was necessary to Salvation, to be subiect to the Church of Rome. Boniface 8. Extrav. of Maiority, & obedience, Title vniuers. vñā sanctā. And that he is an heretick vñā denieth the authority and prerogative of that See. Nicolas the Bishop of Mediolanum Distinct. 22. Omnes. And this is that very same thing which you harpe vpon at this daye every where in the world but it was neuer heard any where before that the Beast came into play with his branding Iron. Ye are wont when ye heare or reade the word Catholike, to skippe & leape like calues, as if it were your proper banner, & badge, but bring forth if ye can but one place of any approued , and sufficient author who doth make Rome the square & rule of faith, as your Popes haue arrogated it sacrilegiously to their seate, after the originall of the second Beast namely after the yeare of the Lord about 600, which thing if ye can not doe, acknowledge either that it is a marke of the Beast, or els at least that your obstinacy is more desperate then that it can be remoued.

Thirdly you saye , that the Oath Fealty of is found to be in the time of Gregory, Booke 10. Ep. 31. I answered that your beggery (o Bellarmine) is very miserable, who must needs insilt in the first degree vnto and before the originall of the second Beast. What? could you bring no instance of more antiquity to putt the matter out of all cōtrouersy with it? But neither doth this Oath profit you. As which was not a forced one, but couered willingly, and that not of any vniuersal order of men that tooke authority hereby to doe their busines with all , but of some one schismaticke, asking pardon and thereby returning to the communion with the Romane Church. So that it was not so much a Marke, as a Taft and representation as it were of such a thing that should be shortly after. I finde no oath more anciently vsed in creating of Bishops, thē that of Boniface bout the yeare 726, after that the second Beast was risen vp; and then that of Otho the first on the yeare 942. in ordaining the ciuill Magistrate. shewe you some former instance of an oath, or els acknowledge that this Badge , wherein the principall force of a speciall Character is contained , came not forth into the

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world before that the second Beast had hatched.

Fourthly say you, *Gregory Nazianzene makes mention of the priestly anointing.* I answer, that Nazianzene speakes not properly, but figuratiuely. There is no writer of that age, that speakes of your custome of anointing. Besides Innocent the 3. takes away all Scruple, who doth flatly affirme, that the Grecians did not vse this manner of anointing in ordaining Bishops, before his time, for so he saith decre. Epist. book, Tit. 15. writing to the Patriark of Constantinop. touching a certaine Bishop, who had not taken the holy vnction in his consecration as he speakes, because, saith he, *Bishops are not wont to be anointed amongst you, when they are consecrated, we haue commaunded that that which was wanting vnto him should be supplied, causing his head and his hands to be besmeared with the Holy oile by the Bishop of Albane, two other Bishops standing by him according to the Ecclesiasticall custome.* Wherevpon he doth exhort the Patriarke him selfe afterwards, that he would be anointed likewise, *we doe therefore (saith he) admonish your brother hood, and we exhort you earnestly, doe you also take vpon you this holy greasing, that so you may want nothing to the fullnes of your Sacraments, seeing you haue bene both anointed with the holy Chrysm, doe you anoint Archbishops and Bishops, in like manner and cause the hands of the Priests to be anointed with this blessed oile, that so you may obserue that manner in ordaining Priests, and consecrating Bishops, and cause it to be obserued, which the Apostolike seate obserueth.* These things spake he. Out of which it is plaine, that neither Patriarks, nor Archbishops, nor Bishops, nor Priests tooke any vnction in their ordination, til the Romish Marke came to their bald crownes. Which thing also might be vnderstood out of the words of Nazianzene him selfe, who speaketh no otherwise of the oile of the Priests, then of the occupying with their talents, of their care of their flocke, and of the oile of perfection, all which things are spoken figuratiuely.

Fifthly you produce, *the sacrifice for the deade and the adoring of Images,* touching the originall of which vngodly practises, we haue no need to dispute egerly; whosoever was the author that gaue them their first being and preuailing, they became the Badges of the Beast of Rome alone, after that he would haue these things exercised by his authority alone. For when he had bereaued Leo Isaurus of the Empire of the West, when he opposed him selfe against his Idolatry; he made it manifest to al men, both what was his marke, for which he strove so

so earnestly, and what danger men should incurre by refusing to take this marke vpon them. Therefore some of these signes were before the second Beast, in the beginning of their superstition, but they were either equall or somewhat latter in time, in regard of their power of binding men to the Romish seruitude.

But because we haue added the numeral name (*Latinos*) to the former Markes, least perhaps you should obiekt the same thing here, which you did in those, I would haue you knowe in a few words touching it, that this name is most auncient, and who knoweth not this? and yet this laye throwne vnder the bench for many ages, til the Emperours translated their seate to Constantinople; Then it began to get some litle life againe, and to be in request, as it is cleare out of Epiphanius who speaking of the Romanes, in his booke of measures, and waightes, saith that they were not called Romanes as yet but Latines. But this name was not yet so frequent in vse, and so thrust vpon the Churches, that it had the dignitie of a Marke, whence it is that Socrates, Theodoret, Sozomene, Euagrius vse the same most sparingly, but as often as they speake of Rome, they call it the elder Rome, and they distinguish the Prouinces with the onely names of the East and the West, but after that the second Beast did keepe a ruffling and tordned al things topsy turne, and a partition of the Empire was made, and bounds were set by Nicephorus the Emperour of Constantinople, and Charles the Great, then the name of the Romane Prouinces continued stil in the Westerne cuntries, and the Easterne were called by a comon name the Latine Prouinces, as it is to be seene in the Historians Zonaras, Nicetas, Gregoras, and Chalchocondyla. And it was not enough for the Grecians afterwards, to subiect them selues to the Romane Patriarke (for they challenged this name of Romane Patriarkes to them selues) but the superiority was to be geuen ouer to the Latine Pope, or to the Bishop of auncient Rome, or els no reconciliation could be made, as appeareth out of the Councell at Lyons, vnder Gregory the Tenth. Howsoeuer therefore these and many other superstitions were in vse many yeares before Antichrist was made knowne to the world, yet after that they were made bandes to tie men to defend the errors of the Church of Rome, they put on the nature of brands, markes, and Characters. These things doe you dispute against the true Character, rather stablishing our opinion with your vaine impugning of it, then hurting

hurting it in the least manner; But what kinde of Character doe you imagine & hāmer out vnto vs? namely *some positieue one that is to be de- rised by Antichrist, but that it is not knowne what kind of one it should be till he come.* I answered, if it be a positieue Marke, and all men must take it, as the Holy Ghost saith expressely, then Antichrist must either goe (be put &c;) go to al men, or at least cōpell al men to come to him; & whether soeuer of these we shall holde, we must putt againe to the paines, to make that admirable voiage of his ouer all cuntries in the World, in that three yeares of his, and a litle more, of which we spake Chapt. 6 of this Refutation against the publike persecution. Or if this worke be imposed on his Embassadors, he will haue more ground to trauerse, and more busines to dispatch, then can be gone through in a small space of time.

Chapt. XII.

Of the generation of Antichrist.

AS touching the Generation and Cuntreye where Antichrist must be borne. You sett vs downe the opinions of some ancient writers, whereof some (say you) are *erroneous, some probable, others certaine & vndoubted.* Those that be *erroneous* are the opinions of the Author of a litle worke touching Antichrist which is sett among the workes of Augustine, of Hippolit 9 the Martyr, of Origene, and Iulianus. Those that be *probable*, are the opiuiions of Damascene, Ireneus, Hippolitus, Ambrose, Augustine, Prosper. Theodorete, Gregory, Beda, Rupertus, Aretas, Richardus, & Anselmus. I doe nowe rehearse the checkroll of these Authors for this purpose, that I may putt you in minde what stronge & statelly studdes and Pillars you build vppon in this matter: For when you see those men whome you produce for your principall witnesses in euery question; partly to hold a manifest error, partly to cōfirme their opinion with no certaine arguments, what reason haue you to depend wholly vppon their voices, as vppon some diuine oracle, that could not deceaue nor be deceaued. It is no wise mans part to followe blind guides willfully specially such

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as he him selfe acknowleegeth to be more then halfe blinde. Rouze vp your selfe therfore at last from this spirit of slomber, and learne what Antichrist is, rather from the truth it selfe, then from those men, who scarce euer sawe any shadowish resemblance of him. But to let these men goe. Let vs come to those which you bringe vs for most certaine truths; one whereof is, *that Antichrist shall come cheifely for the Iewes, & that he is to be receaued of them as their Messias;* The other *that he shall be borne of the Iewish people, & that he is to be circumcised, & that he shall keepe their Sabbath, at least for a time,* Both which the time of Antichrists cōming teacheth vs to be most false. For seeing he hath raigned nowe for these many Ages at Rome, namely since the time that the Heathen Emperours were driuen out: and the Iewes doe not subiect them selues to him al this while, it followeth necessarily, both that he is not to be receaued by them as their Messias, nor yet that he shal come cheifely because of them. Yea and it followeth that he shall not be a Iewe, as it appeareth by the experience of all records of things past, which doe neuer report, that any one Iewe hath sitten in the Popes chaire at Rome, and it certaine in some part; that there shall neuer be any. For he shall not inuade the World with open force, & so sett vp a newe gouernmēt; For so he should not be the seauenth or eight Head which is all one, but the Ninth, which is one head more, then the Beast hath. And it is not likely seing the Cardinals are so prudent and quick witted, specially hauing the helpe of that Pestilent chaire of Porphyry rather then Peter, that any such shall be chosen by them of their owne accord, as long as this state of theirs standeth safe. All these Toyes & diuices of your owne braines, fall to the ground by the helpe of those Engins, which the Holy Ghost doth furnish vs with all; which we haue rampired vp against these and the like in the beginning of this Confutation. But let vs examine the things which you bring to the contrary. First you affirme *your dreame that Antichrist shall come cheifely because of the Iewes. And shalbe receaued of them as their Messias, out of the place aboue cited; I haue come in my Fathers name & ye haue not receaued me, if another man shall come in his owne name, him ye will receoue,* Ioh. 5. 43. I answered that it is true, that a certaine Antichrist was to be receaued of the Iewes; But the question is touching Antichrist properly so called, not him that is takē so commonly; They should neuer acknowledge him, as it is most certaine by many Arguments, which may be

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gathered out of those things which haue bene said before : But as for this other , they should followe after him readily , and egerly , as we reade of one called Cuzibain the booke called zeder Thlam zura. And of a certaine Syrian of whome Paulus diaconus maketh mention in his 21 booke of Romane histories; and as we may reade elsewhere of certaine deceauers of that stampe all which did professe them selues to be the true Messias. That therefore which is spokē of the Iewes Antichrist, is peruersely detorted by you to be spoken of the principall Antichrist, whome the Reuelation, and the Apostles doe describe.

Secondly you bring that place 2. Theff. 2 10. where it is said *that, because men receaued not the ioue of truth that they might be saved, therefore God shall send among them the effectuallnes of errour, that they might beleue a lie. &c.* The ancient interpreter say you, expound this place of the Iewes. I answered, as touching the old interpreters, you knowe that the minde that is forestalled with any preiudice, bendeth all his thoughts, thether. Where vppon it came to passe, that those holy men, when as once they had conceiued in their minds, that Antichrist should be a Iewe, they receauing this conceite one from another, rather then waighing the matter it selfe, did apply in manner whatsoener was deliuered in any place touching Antichrist, to maintaine their owne errour: But you saye that the matter it selfe crieth out and that with out the Fathers commentaries, that the Apostle speaketh of the Iewes. Indeed this point is very worthy to be considereth of: for we shall gett some what from hence whereby to iudge of the Testimony of those Fathers: First therefore you affirme, *that Antich. Is to be sent to those that would not receaue Christ; nor who are they that ought more to receaue Christ, and yet would not then the Iewes?* I answered, that that which you propound first of all, is not sure and enough. For the Apostle saith not, that Antich. Is to be sent to those who would not receaue Christ, but who haue not receaued the lone of the truth. Now there is great difference betwene these two, and that certainly as great as betwene the Iewes & the Gentiles. For this manner of speaking, which the Apostle vseth, belongeth properly to the Gentiles, which (as he saith) doe pull downe this mischeife vppon them selues not because they did refuse the Truth altogether, but because embracing it in profession, they did not followe it with that Care, zeale, loue and desire as was meete, euen as the Angel of the Church of Ephesus is vpbraided with this fault, (& that

that in the name of the whole Church among the Gentiles, as we haue shewed in that place) because he had forsaken his first loue. Reuel. 2. 4. Therefore we conclude most strongly against you out of these words; that the Apostle speaketh of those who acknowledging & professing the trinity, did not embrace it with the loue that was due vnto it; which agreeth to the Gentiles onely, not to the Iewes, who reiecting the whole truth, are charged, with the wāt of loue to it seing that which is a lighter fault is not wont to be obiected, when that that is more greiuous is not once spokē of. Secōdly you say *that the Apostle doth not saye they shall not receaue, in the future Tense, but they haue not receaued, in the preter perfect Tense, which agreeth to the Iewes, who would not beleue when Christ and his Apostles preached, whereas the Gentiles did in the meane time receaue the Gospell most gladly.* I answered that the Apostle speaketh in respect of the time of Antichrist; of whome he entreats. God will send Antichrist: Vpon the Gētiles, because before Antichrist should come, Men did not bende their minds to knowe and to obey the truth, with that zeale which it was worthy of. Neither could he speake otherwise, vnlesse he should haue inflicted the punishment, before the fault was committed. For if he should haue said: *because they will not receaue the Truth*, it should seeme that Antichrist should inuade the Church because of an obstinate disobeying of the truth & should be after his comming. These are your collections, Which you saye doe proclaime, that the Apostle speaketh of the Iewes; but if you wil attend digently, you will confesse that he doth not so much as whisper in the least māner, in respect of that loud outcry which you imagine him to make on the other side; For heare what the Apostle saith in the beginning of the Chapter, *that vnlesse the Apostasy shall come first, and that man of sinne shall be reuealed, &c.* vers 3. in which words he teacheth, that the Apostasy shall goe before antichrist; and that the reucalling of Antichrist shall goe before the comming of the Lord: But whose reuolting shall this be? not at all of the Iewes, for they haue not receaued the truth at all; but the reuolting an going backe from a thirge, which a mā hath cleaued vnto before. Besides it could not be the revolt of these men, who did resist the truth, at the first preaching of the gospell. Therefore it should be the reuolt of the Gentiles, and that not past, but to come. For if it had bene past, the Thessaloniās should haue scene Antichrist: who was not as yet come forth as being restrained by a certaine

certaine impediment, of which the Apostle speaketh after. But you will saye, *that this reuolt was from the Romane Empire.* But I pray you suffer the Apostle to interpret him selfe, who expounds that afterwards, in other wordes he calleth Apostasy here, and saith, *that they did not receaue the loue of the truth,* vers. 10; And indeed what other Apostasy could begett this pestilent Antichrist? For was the Romane Empire, which crucified Christ, so greatly cared for by God, that he would send Antichrist into the world to punish the reuolting from that? These are the dreames of Romish factoures & proctours. That abound in riot and surfettings, and not of those that geue them selues to the true and sincere studie of the Truth. Notwithstanding therefore all that you haue spoken hetherto, it is cleare enough that they be not the Iewes, who should receaue this Antichrist. But the Gentiles, and Caluine (whose memory ought to be in honour of all godly men) other heretiques whome you talke of, doe vpon most iust causes, depart from the interpretation of the old writers, as also that they doe as iustly expound this place of you & such as you are, as from whome God hath taken away as it seemeth al power of discerning betwene right and wronge, truth and falsehood in matters of saluation, and that because ye make more account of the sinfull pleasures, and preferrements of this world, then ye doe of the simplifity and purity of the Gospel. But you goe about to persuaide vs with reason also *that the Iewes are they, that shall receaue Antichrist, and that he shall ioin him selfe to them especially; For they are ready to receaue him, as who looke for such a Messias, as shall be a temporall king.* I answer, that they are indeed ready to receaue Antichrists, and that they haue receaued them ofentimes; according to that which Christ foretold; but what is this to that Antichrist whome we entreate of now the question I say is handled touching Antichrist properly so called whome because he hath two Hornes like to the Lambe Revel. 13. 11; they who hate the Lambe hate this vicar of his also, as farre as they can because he maketh him selfe like to him in part. Let the Iewes therefore call the Pope of Rome: Hephmon, that is, a Bulrush, and let them raile on him, & curse him at their pleasure. Yet doth it not followe from thence, that he is not the cheife and greatest Antichrist, seing it is not said any where in the scriptures, that he is to be honoured with any peculiar manner by this people. For whereas you say, *that he shall goe out from the Iewes to the Gentiles, in like manner as Christ went*

from the Iewes to the Gentiles, certainly you doe either play the deuiner, or the dreamer; you proue nothing, vnlesse perhaps you hold, that Christ is the Type of Antichrist, wherein you play the vngodly diuine which diuinity of yours we haue once before bene acquainted with in the Chapt. Of Antichrists Continuance, wherefore this which you bring touching Antichrist properly so called, that he is to be receaued of the Iewes, is vtterly voide of reason.

The second thing which you also commended vnto vs as a most certaine truth, is, *that Antichrist shall be a Iew and circumcised & this saye you is gathered out of the things which you haue said.* I answer, that we haue shewed, that those sayings of yours from whence you drawe this, be most absurd, that therefore which is built vpon them, is of like strenght and Authoritye. For that which you adde for confirmations sake *that the Iewes would neuer receaue a man that is not a Iew and is vncircumcised,* maketh against you. For hence we conclude, that they will neuer receaue that Antichrist that is not so called properly, but commonly, as whome, we haue euicted by necessary reasons, to be a heathenish, and Vncircumcised Goliath.

Secondly say you, *Antichrist saineth him selfe to be of the family of Dauid, because the Iewes looke for such an one.* I answer either that Antichrist saineth him selfe to be so, or that you faine such a matter vpon him nowe. Where I pray you doth the Holy Ghost describe the true Antichrist vnto vs by this Note among all the rest of his Markes? But it is the iust iudgement of God, that ye who turne the truth into lying Images, should be deluded with counterfaite shewes and Lies instead of the Truth. And thus being left destitute of all scripture, and probable reason, you flye according to your old wont to the Patronage of mens authority against the which I oppose this reason in steed of a conclusion, besides all that I haue said aboue. The Iewes shall haue no Empire, before they shall be conuerted to Christ, and therefore Antichrist shall not be one of their nation, who should be for his time the soueraigne Ruler in the world and who should subdue the Gentiles by the helpe of the Iewes as ye faine. Many scriptures confirme the first part of the reason most plainly; some whereof I wil set downe & open, not for your sake so much (O Bellarmine,) and yet for yours too, if so be that you would at length delight to knowe the Truth, as for my brethrens sake, whome I would haue to be stirred vp by this light and

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knowledge I lend them, to search into many places of scripture more diligently, which being accounted commonly to be such as be cleare, and found out already are to this day vtterly out of mens knowledge, The first is leuit, 26. 39. 40. &c.

Where the last plague threatned against the Iewes in that Chapter, is this most greiuous casting of of the Iewish Natiō wherein they lye miserably for despising of Christ, & haue bene leying euer since Christ was crucified euē to this daye, the letting of whome loose and freeing from this forlorne estate, which shall one daye be accomplished, is ioined in that place niext to that extreme misery.

Wherein they shalbe wrapped, at the time, whē this deliuerāce shall happen vnto them. But if that Glory of Antichrist, which ye forge, and deuise, should come betwene, howe should this bounty of God be shewed vpon those, that laye before in so miserable affliction? The second Place of scripture for this purpose is taken out of that excellent songe of Moses, Deut. 32. 36. &c. *when the Lord shall iudge his people, then shall he repent because of his seruants, when he shall see that their strenght is gone, and that neither he that is shutt vp, nor he that lett goe can doe them any good, when he shall say; where are their Gods? & the stronge rocks to whome they committed them selues for defence.* Moses doth sing of the same times in that place; & he sheweth that the Iewes are to be brought into an extreme and desperate misery, when God shall arise to reuenge the quarrell of his people. The third place is out of those words Esay. 49. 14. *But if Zion saye, the Lord hath forsaken me &c.* To these may be added, Ierem. 30. 8. &c. Ezech. 37. Dan. 12. Hof. 3. 4. 5. And these fewe places may suffice to opē the meaning of many other. Out of which I conclude, that although the Pope of Rome shall neuer be a Iewe, nor be receaued of the Iewes for their Messia, but be rather hated of them, yet this is no barre to keepe him from being the great & Grand Antichrist; yea vnlesse these things should be so, he should be differing from the Princely, and Principall Antichrist; as we haue declared in diue places.

Chapt.

Chapt. XIII.

Of Antichrists Seate.

IN expounding the words of this Prophecye, we haue concluded it with most strong arguments taken from thence, that Rome is the Seate of Antichrist; and that straightwayes after that the Empire was taken away from the heathen Emperours. For the heads of the Beast remaine at Rome, where both those hilles, and kings are which the Angell speaketh of. But where these heads remaine fixed, there must Antichrists seate needs be. More ouer seeing Antichrist was subsisting so soone as Constantine entred vpo his kingdomes as we haue proued before by many arguments, he hath had no other heate but at Rome. For in that he stayed at Auenion for a fewe yeares, he did that to sojourn there onely, not with a minde to change his seate. But you (o Bellarmine) fight on the contrary side, holding that Ierusalem shalbe Antichrists seate, not Rome, the Temple of Salomon, and Throne of David, not the Temple of S. Peter, and the Apostolike Chaire. Which thing you endeauour to proue two wayes, first by an Argument; and then out of the Scriptures, and Fathers. The Argument stands thus. If the Pope of Rome be Antichrist, sitting in the Church of Christ, then the Lutherans and Calvinists, and as many are strangers from that Church which is vnder the Pope, keepe vwith out the true Church of Christ. For the Church of Christ cā be one onely, as Christ is one; but our men say you doe stand stiffely vpon it, that the Pope of Rome is Antichrist. Therefore all our mē are banished away from the Church I answer that the Proposition is false, and that it doth relie onely vppo the peruerse vnderstāding of the vnity of the Church. For the Church is both commonly & properly so called. That is such a Church, as wherein piety is corrupted, the word is adulterated, the sacraments are depraued, that is full of superstition, and mens deuices; retaining onely the name of Christ, and boasting of the name thereof, as also which is so called commonly, as long as there is any part of the foundation left vnshaken. This other Church, is Chast, pure, entire,

tire, cleane, harkening to the voice of Christ in all things, and not departing from his precepts and prescript in the least manner, as farre as the infirmity of mortall men wil suffer it, & this Church is alwayes the onely and true spouse of Christ; howsoever the whorish Church arrogate this name vnto her selfe. So the Temple and the Altar was proper to the Elect before, and it was measured by the Angel but the Court was not beautified with any decyphering thereof, but was cast out of doores, and geuen ouer to the Gentiles, that is to the prophane multitude, that counterfaiteth the name of the Temple with the neerenes & likenes thereof vnto it. And these also had the Holy Citty geuen them, which they that haue their abode in the Court should trample vpon at their pleasure for a time appointed by God, Reuel. 11. 1. 2. We haue this taught vs more plainly in the seauen Churches, which are called the Churches of Christ, although Sardis had onely a name that she was aliue, and the Laodicean Angel was neither hot, nor cold, and therefore was straightwayes to be spewed out, vnlesse he would repent; Chapter 3. 1. and 16. and therefore that is not rightly attributed to the common Church, which belongs to that Church, which is properly so called a man may be a stranger from the Church so called properly, & yet he may be a true cittizen of the true Church. If you can shewe, that the Pope of Rome hath his Chaire fixed in this true Church, which hath this name geuen it properly, you might iustly conclude vs all to be runagates reuolters, and most miserable men; but seeing you mingle together things that are disioined, and disagreeable, and play stil at your old wonted gaine of equiuocation, the absurdity, which you thought to haue fastened vpon vs, falleth vpon your owne pate; and so your argument made in regard of the man, is a lyar, like to him whose cause it pleadeth.

Secondly you proue it out of three Scriptures, the first whereof is Reuel. 11. 8. Where Iohn saith (as you saye) that Enoch and Elias shal fight with Antichrist in Ierusalem, and are to be slaine there. I answered, that that is a lying vanity altogether, which is geuen forth and receaued among you Papists touching the coming of Enoch and Elias to fight with Antichrist, as we haue proued in the sixth Chapter speaking against your third demonstration; but because it litle or nothing maketh to the force of this argument, what these two Prophets be called; we will let that passe for this present, and we saye that that is false, which you

you tells vs of the killing of these Prophets at Ierusalem. For the Holy Ghost doth not mention Ierusalem by name, but by this circumlocution onely, where our Lord was crucified, which agreeth aswell to Rome, seeing Christ was crucified by the sentence of Pilate the Roman Gouvernour; by which meanes he made his owne Citty of Rome guilty of this blood, which was shed by the authority of this Citty, as we haue shewed, Chapter 11. 8. This argument therfore traileth his loines and legges after him in a manner, assuming that which can not be proued, yea the contrary whereof is plainly proued out of the Scriptures. And there was no cause why Chytreus should of purpose pretermitt these words, as you imagine (where also our Lord was crucified) or why you should be so troublesome to your selfe by labouring to proue against Ierome, that Ierusalem might be called Sodome, as which we acknowledge to be so called elsewhere. And yet your Rome is the onely Sodome spoken of in the Reuelation, for the deliuering whereof from this imputation you should rather haue bent all your force, then thus to spend it in prouing a matter wherein there is no controuersy.

Your second place is Reuel. 17. where Iohn saith in the 10. verse, that the Kings who should diuide the Romane Empire among them selues, & vnder whose raigne Antichrist should come, should hate the purple whore, that is, Rome, and that they shall make it desolate and burne it with fire. Nowe then (say you) shall it be the Seate of Antichrist, if it must be overthrown and burnt vp at that very same time? I answered, that the Reuelation wil soone take away this scruple from you; You aske howe Antichrist seate shalbe burnt vp, while he liueth, and keepeth his eyes open? This Booke sheweth that the fifth Viall is to be poured out vpon the Throne of Beast, & that his kingdome shalbe made darke, so that his poore slaues shall gnawe their Tongues for greife. Chapt. 16. 10. 11. And this Viall is nothing els but this great fire where with the Ten kings shall burne the whore to ashes. For you see that this Citty that shall be consumed with fire, is a Queene among the Gentiles, which can not agree to Ierusalem, that was laid leuell with the ground many Ages since; But if you doubt howe the Ten kings shall burne out in such hatred against the whore, who were so mad vpon her with loue before, heare the Angel telling the reason thereof, & saying that they should giue them selues ouer wholly for a time to be

at the Beasts seruice, but they should be stirred vp at length by God, to destroy him; whome before they honoured in the highest manner, vers. 16. 17. Therefore this hatred of theirs brings litle ioye to your Rome; The other things which you bring, to amplifie this argument, are of no moment at all. For we haue hissed that Iewish Antichrist of from the stage in our former disputation, and those things which you speake of Asia, are certaine litle peeces of the golden truth, which doe glister clearely in a fabulous heape of confused earth. It is certaine that the Empire shall returne thether againe, but it shall be that which Antichrist shall set vp, but that which Christ him selfe shall reedifie, when he shall haue mercy on his people, and shall make shewe of himselfe in his Church, to be the King of all Nations.

The third place is taken out of those words 2. Theff. 2. 4. *so that he shall sitt in the Temple of God. &c.* Where you bring 4 expositiōs of the Temple; the first that vnderstands the minds of the faithful by the Temple; the second of Augustine, who interpreteth the Temple to be Antichrist him selfe together with all his people: who would haue him selfe and all his to seeme to be the true spirituall Temple of God; the third of Crisostome, who taketh Temple for the Christian Churches the fourth of them that vnderstand that temple of Salomon by it; you make speciall choice of the last of these which is the absurde worst and most of them all, yea if there were an hundred moor; wherein you doe like womē that are sicke of that strange lōging disease called Pica; who had rather eate baggage stuffe such as coles & leather Thongs then the whole somest meate that is: The Temple in this place must needs belong to the same people, whose the Apostasye is, for the punishing whereof Antichrist was sent, now we haue demonstrated, that this is of the Gentiles onely, which had indeed come to Christ, but did not worship him with such Care and zeale as they ought to haue done, & that it cā not agre to the Iewes by any meanes, who would neuer be enrolled for Cittizēs of this kingdome. Moreover Antichrist came not as long as the old Temple stood, neither shall he euer sit in this afterwards, as which was so ouerturned of old, as it is neuer to be built againe as the Angel teacheth and the desolation shall perseuere euen vntill the ende, and consummating of all things. Daniel 9. 37. Besides, howe should the Apostle call that the Temple of God, which God should curse and which should neuer haue the foundation of it laid by any authority of his, but onely by the commandment

ment of Antichrist, as who shall make as if onely were God, as you will haue it; These things and many more doe teach, that the Temple of Salomon is least of other things to be vnder stood, and yet you say that this opinion is more common, more probable, and more learned then the rest, but by what argument I pray you? because say you, the Christian Churches are neuer vnderstood in the scriptures of the new Testament by the Temple of God, but the temple of Ierusalem perpetually; which short sentence containeth two things in it, that notoriously false: First in that you say, that the Christian Churches are neuer vnderstood by the temple of God in the writings of the Apostles. For Paul writing to the Ephesians Chapt 2. 2. 22, speaketh thus of the Christians Church, *In whome all the building being conueniently together groweth till it be made a Temple to the Lord. In whome also ye are built vp, that you may be an habitation of God by the spirite.* And what other thing meaneth the Reuelation when it useth, so often the name of the Temple, but the Godly christian assemblies? *Arise and measure the Temple of God.* Chapt. 11. 1. *Then the Temple of God was opened, in that Chapt vers. 9. And they come out of the Temple, and noman could goe into the Temple;* Chapt. 15. 6. 8. The Temple of Ierusalem was defaced, before this Reuelatiō was made, least perhaps you should conceiue that that is meant by the Temple in these words. This is your first false assertiō; The second is in that you say, that the temple of God doth signifie the Temple of Ierusalem in the new Testament, yea and that perpetually, For what are there so many Temples of Ierusalem, as there be singular faithfull mē. Paul speaketh to the Corinthians with words that be common to every Christiā; *doe ye not knowe that you are the Temple of God? And if any man defile the Temple of God.* 1. Cor. 3. 16. 17. *Knowe ye not that your body is the Temple of the Holy Ghost.* 1. Cor. 6. 19. Not to speake of those places which I cited right nowe. You are a more deliuer & nimble fellowe to make a matter builder then Salomon was; who can build vp so many Temples in so short space; but what is it that you shauelings can not doe, who can mint a newe Christ euery daye of a peece of dough? But (say you) this is but a litle, that the Scriptures speake: Therefore you bring vs some greater matter out of the ancient Fathers, & those both Latin and Greeke that haue liued these many Ages, who haue (as you saye) neuer called the Churches of the Christians Temples, but oratories, and places to pray in, or; Cathedral and Princely Pallaces; or places consecrated to the memory of Martyrs.

Answer

I answer that the ancient Fathers both Greeke and Latine haue spoken so as the Scriptures speake, as Clem. Alexandr. Stromat. book. 7. A Temple is either a great one as a Church that is an assembly of faithful people, or els a litle one as a man, that retaineth the seede of Abraham; And as Cyprian speakes booke 1. Against the Iewes, Chapt. 15. That Christ should be the house and Temple of God, and that the old Temple hath ceased, and the newe one was begune. And booke 5. Epist. 8. Although Charity should not drine us so much to yeeld helpe to our brethren, yet we ought to consider in this place that these be the Temples of God, which be taken; and we ought not to suffer thorough our long ceasing to helpe the, & our neglecting of their greife, that the Temples of God should be long in Captiuitie. But you saye that you vnderstand not either the Christian assemblies, or the particular faithful men, but the houses and materiall churches, wherein we meete together to worship God publikely. I answer that you doe therefore dispute like a profound Clercke, who doe not all this while conclude your Question by this goodly answer; For thus you nowe argue, No materiall Churches made for the publike worship were called Temples among the Christians for many ages, but some kind of Temple are the places appointed for the publike worship; Therefore ther was not some kind of Temple among the Christians for many Ages. What of that I pray you? For though there was not some kind of Temple, yet there was some other kinde of Temple among the Christians even in these very same Ages that you speake of; & in such a Temple as these should Antichrist sitt afterwards. Vnlesse perhaps you suppose that the holy place of Assembly, is onely the Temple Which if it be so, the Antichrist shalbe no longer Antichrist, the he shall sitt in these materiall Churches, or els if he shalbe so out of those Churches, then the great Antichrist can be out of the Temple of God, & though he should not make vaunt of him selfe as if he were God, yet he should be Antichrist. For this Sacrilegious boasting of him selfe shalbe onely while he shall sitt in the Temple of God, as it is manifest out of the Apostles words: & thus we shall haue a newe Captaine Antichrist, such as the Apostles neuer sawe by the spirite of Prophecie.

There is great force I wis in your disputations, which bringe vs out such monsters as this euery where; but let vs goe on furder with you. Nowe where as you saye, that the name of a Temple was not geuen to the houses of Prayer til Ieromes time whome you cite for it, I would haue you vnder-

vnderstand, that Eusebius who was more Ancient then Ierome, did not forbear to call them by this name. Book. Hist. 10, Chapt. 2. Whome Ruffinus brings in speaking thus book. 9. Hist. Excels Chap. 10; that the Places newly reuiued, doe rise vp more gorgeously and loftily built, and that high & stately Temples are reared vp in stead of those former base and poore Conuenticles. And againe Euseb. Book. 10. Chapt. 13. There was a Temple built in Tyre after a bountifull and stately fashon by his Care and endeavour, which was the most notable Church in all the Cuntry of Pheincia. So also in that oratio laudatory, which one made touching the building of the Churches that were dedicated to Paulinus the Bishop of the Tyreans, we reade these words, And thou who are the maiestical ornament that setteth out the holy Temple of God that hath bene newly built here: And after many other words in the same place we read thus, He built vp this most magnificent Temple of the most high God. And indeed the Holy Ghost most wisely providing to meete with your Crafty conueiauces so guided the hands and penne of those that wrote about that time, when Antichrist should peere & peepe out, that they should geue the name of a Temple, euen to the holy places of the Christian assemblies, that so it might be made euery waye euident, that he sitteth in the Temple of God. Therefore whereas concluding this matter you saye, that it seemeth to be certaine that the Apostle spake of the temple of Ierusalem because writing that Antichrist should sitt in the Temple of God, he said some thing that he would haue to be vnderstood of those to whome he wrote, and they could not then vnderstand any other Temple but that of Ierusalem by the Temple of God, you may see easily howe false it is not to say worse of it, as I may, and yet speake truly.

The Thessalonians might vnderstand, that he should sit in the minds and consciences of men, whome he should seduce with his craft and hypocrisy, as Anselmus interpreteth it, or that he should raigne in the Christian assemblies, as Chrysostome, Theodoret, Theophylact, and Occumenius expound it, or that he should bragge of him selfe as if he were the Temple and the Church as Augustine explaines it, but as for the Temple of Ierusalem, they could neuer once thinke that he meant that, as which they knewe should be quite destroyed by that which Christ foretold of it, Math. 23. 39; & 24. 2. And that it should neuer be built againe, seing the wrath of God seized vpon the to the very last; as it is, 1. Thess. 2. 16.

To these you adde the common exposition of the Fathers, as you speake, but the contrary opinion of those, who are cited aboue, will not suffer it to be common, and the ignorance of a few, ought not to stand in the light of so cleare a truth; And these be your arguments, the force whereof I leaue now to be iudged of by the Reader, & I will see in a word, what I can say to your answeres were with you goe about on the other side to weaken the reasons of some of our writers.

First whereas our men doe object out of Reuel. 17. *That Rome is the chiefe seate of Antichrist, because this seate is a great Citty, which sitteth on seauen hilles, & which hath a kingdome ouer the kings of the earth; all which things are found to be in Rome;* you answer three wayes; first, *that Rome is not vnderstood by this Citty, but the whole kingdome of the Deuill*, but you doe not rest in this answer, neither is it in truth of any moment, seing that is not the vniuersall Citty of the Deuill, which shalbe burnt vp by the Ten kings specially seing there shall many wicked men remaine aliue, who shall bewaile the fall thereof. Reuel. 18. 9. For howe shaall the whole company perish, of which there shall some Citizens remaine afterwards? Casting this answer therefore behind the doores you gett you to another, and you grant *that Rome is vnderstood by the whore, but that is heathenish Rome, that then raigned & worshipped Idolls, and that persecuted the Christians, and not Christian Rome.* I answer that you doe it to disioyne those things which the Holy Ghost hath coupled together. For Rome is then the whore and seate of Antichrist when as she is carried of the Beast, but she was not Carried while the Heathens raigned. For she is carried by the 7. head, which was not come as yet, when Iohn receaued this Propheceye Reuel. 17. 9. 10. Besides if Heathenish Rome that raigned be the whore, then Antichrist came during the time of that heathenish Empire, for the Holy Ghost would haue these two things to goe together like inseparable companions, eue to the very funeralls of the whore, the Beast carrieth, the whore rideth vpon him, one of them can not liue in any liuely manner with out the other, they be such a paire of loding peeces. Moreouer if that should be true, then she should long since haue left of being the whore, neither should she be found to be such, when Antichrist should come, because as you teach vs afterwards, *Peters chaire can not be separated from Rome,* booke 4. of the Pope of Rome, Chapt. 4. But howe doth this agree I pray you with reason, that Rome when it is Christian, holy Catholike and

and Peters Chaire as you will haue it, shalbe punnished one day like and for a whore, and yet that she should goe vnpunished when she was heathenish, and plaid the whore most lauishly and riotously according to your opinion Reu. 17. 16? Certainly Ierome seemeth not to haue affirmed so rightly, whē he speaketh thus to Rome, to thee I speake, which hast blotted out the blasphemy writtē on thy forehead, with thy confession of Christ; book 2. against Iouinian. For Rome hath not blotted out this blasphemy, but hath sett at deeper in, after it began to be Christian, & therefore she must now beare the punishment of her fornication. Therefore your second answer is no lesse weake, then the first; Let vs see your third answer, which telleth vs *that Although that woman should be Christian Rome, yet our argument should haue no force at all in it; because Antichrist should hate Rome, should fight against it, and laye it wast, and therefore that Rome is not Antichrists seate.* I answer that that which you tell vs of the hatred and fight of Antichrist against Rome is flatly false you borrowe your false light out of those words Reuel. 17. 16. Which you read thus *and the Ten Hornes which thou sawest, & the Beast, these shall hate the whore &c.* Which reading we haue proued to be faultly writing vpō that place; the True one is this, & the ten Hornes which thou sawest in or vpon the Beast, these shall hate, &c. The difference is, that the true reading teacheth vs, *that the Hornes of the Beast shall hate the whore*, that false one, will haue it meant, that both the Hornes and the Beast, that is, both the Kings and Antichrist shall hate the whore. Aretas readeth it so as I saye, and so doth the vulgar Latin, (to which you are bounde as you are to the Councell of Trent) and so doe many other coppies, to which the rest of the Book of the Reuelation giueth consent, which is though most repugnant to that which you bring; So that vnlesse you light vpon a better answer then this, you must needs acknowledge that Christian Rome is the seate of antichrist.

To the second place which our men doe bring out of Thess. 2. 4. Where it is said *that Antichrist shal sit in the Temple of God,* you answer *that Paul speakes of the Temple of Salomon, and you put us ouer to those things which you haue said before;* So doe I also send the Reader to that which I haue said in waye of confutation of them; & then to that reason of ours, *that the Temple of the Ierues, was indeed the Temple of God, but it had norre left of to be so, seing the sacrifice & Priesthood of the Ierues*

were ceased. You answered, that it ceased not to be the temple of God straight wayes. For the same Temple might be the Temple of the Christians & indeed it was so, while it continued, because the Apostles preached and prayed in it; Luc. 24. 53. Act. 3. 1. & 5. 20. I answered, and demaund, what doe these things helpe at all to confirm the sitting of your Antichrist in Salomons Temple? what? shall the Temple of God in which antichrist shall sit be that of Ierusalem, because the Temple of Ierusalem wherein the Apostles preached & prayed was the Temple of God, as long as it stood? Truly I could shewe vnto you that a Titular holines might remaine for a time in that Temple of Salomon, after that the old Religious ceremonies were abrogated, euen as a boate doth not leaue of moouing presently, after the oares haue left of to shoue it on, if it were not labour lost and spent in vaine, to stand vpon a matter of no consequence. For you might conclude as well, and as certainly as ye doe from that Antecedent, that the Temple of God which you haue made wherein Antichrist shall sit, shall be that of Ierusalem, because of those words of the Poet which I wil a litle turkish, can ye hold laughing my Masters, that are admitted to heare all this goodly stuffe that would make a Horse laugh.

To those words Dan. Chapt. 9. *And the desolation shall perseuere vnto the consummation and the ende, whereby our men proue, that the Temple is not to be reedified.* You answered, that it shall be reedified indeed, but not til towards the end of the world, or that it shall be reedified yet it shall neuer be but a prophane place, or lastly that it is to be reedified but not perfectly, but it is to be begun onely, and that Antichrist shall sit in it as it is so begun. I answered that we haue need of some Geryon, who may lay hold on this slippery Eele with his hundred hands. Into what manifold plaits, turnings and windings doe you wreath your selfe like a Serpent? Yet howsoever you charge your selfe into a thousand shapes Proteus like, you shall not scape my hands. Who taught you this diuinity I pray you, thus to coine distinctions, to gainsaye the expresse words of Daniel? as that the Temple is not to be reedified, but in the ende of the world, or that when it is to be reedified it shall remaine a prophane place, or that it is to be reedified yet so as it shall be begun onely, & not finished. Haue you fetched these bald and patched distinctions out of the Popes vestry, or his priuy rather? Certainly the truth inspired from God hath not furnished you with such store of rotte stuffe: For this teacheth vs, *that*

that the wrath of God is come vpon the Iewes vnto the vttermost; 1. Thess. 2. 16. And that this is a part of this wrath, that God hath bowed downe their backs alwayes, Rom. 11. 10. Therefore the Iewes shall neuer lift vp their heads so vnder antichrist, that they shall haue the least power to worke out any such exaltation of them selues, but they shall alwayes remaine desolate and oppressed, til they shall say, *Blessed is that cometh in the name of the Lord*, that is till Christ shall come, not Antichrist, Math. 23. 39.

Fourthly whereas our men bring forth certaine places out of the Fathers, who affirme that *Antichrist shall sit in Churches of the Christians*, you graunt that it is true, and not contrary vnto you because the Fathers would not say that Antichrist should sit in the Church as a Bishop, but, As a God. I answered that your Pope shall not slippe the Collar with this ridiculous distinction. The same man may sit in the Church both as a Bishop, and as a God. Antichrist shall beare both these persons, as we see fulfilled in your Pope. He shall in words faine him selfe to be a Bishop and that in most humble wise but he shall arrogate diuine authority in very deed. He shall orgeue sinnes with an Power then any Minister can: he shall dismishe men higher out of Purgatory, he shall canonise what saints he will at his pleasure, he shall make newe articles of faith, and he shall doe many things like to these, such as be onely in the power of the highest God, & not of any mortall mā. What should the Fathers doe speaking of the Bishoply office, when they sawe him lift vp so high as to be like a God? Those things which are lesse in greatness, are wot to be ouerwhelmed with the inuinitenes of those things which excell, specially when we speake of great matters. They did not by this sence of theirs denye, that he should sit in the Church like a Bishop; But when as they were to speake of the highest Toppe of his Pride, they thought it not fit to sticke in the lowest degrees there vnto.

To the fifth argument of our men taken out of the words Gregory Booke 3. 4. Epist. 38 *The king of Pride is neere, and that which is not lare. full to be spoken) an army of Priests is prepared for him.* You answered, that the contrary to this which we gather is drawne out from hence: For it followeth not that Antichrist shall be an vniuersall Bishop, because his forerunner made him selfe vniuersall Bishop, but the Contrary rather because a forerunner is not the same with him whome he foreruneth. I answered that neither is an vniuersall Bishop the same with him that would be vniuersall

Bishop. The Bishop of Constantinople would haue bene so indeed but he could not come by that which he desired; The Bishop of Rome be sought it at Phocas his hands, and obtained it: The contrary therefore is not drawne from hence as you saye, but it is rightly concluded, that Antichrist is an vniuersall Bishop as the which dignity none could obtaine, besides Antichrist. *To the army of Preists, you answered, that Gregory would not saye, that Preists as they be Preists doe belong to Antichrists Host; but that they doe prepare him an army as they be proud.* To this I saye that nowe you haue made your part safe and sound. Indeede the Popish Preists are not proud nor yet can be so, that is pittie. I suppose verily, that when Antichrist shall come, the Preists wilbe then either Popish or proude. What will pride make a newe order of Preists? or if this pride be necessarily required in Antichrists souldiers, wil there be any generatiō of mē vnder the sunne prouder then Popish Preists? Cardinalls as we see perke vp aboue kings; Arch Bishops and Bishops are superiour to Barons and Eearles; euery one of them in their order goe before those that be aduanced vnto ciuill honour, neither is there any of the basest raskalls among the shauilings, who will not thinke foul scorne to be vnder the ciuill Magistrate. Let Antichrist therefore seeke him selfe souldiers some where els he shall finde none amōg this lowly company of Popish Preists yet Gregory biddeth vs very expressely to looke for such an Antichrist, as shalbe the supreme & mischeuous ring leader, commander and captaine of Preists: Neither are there any other Preists vpon earth but Popish Preists; and this is that which they them selues glorye in as it becommeth false Apostles to glory in their owne shame. Therefore by this mans Iudgement, the Pope of Rome should be Antichrist necessarily, and that not farre of from his owne time, as for whome there were armies of Preists leueying, about that time by his owne confession: Certainly as Caiphas prophecied that which him selfe knewe not of; So Gregory seemeth to haue blabbed out the Truth ere he was a wares, and that not because his Chaire gaue him power so to doe, but because God for his mercies sake to his Church did so guide his Tongue that good men might take heed to them selues by this warning that he gaue them, and that the wicked world might be made inexcusable, as we haue obserued, on Retel. 8. 13. That therefore which is held by you touching Antichrists sitting in the Temple of Ierusalem, is void of all colour of reason, and the Po-

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pes continuall abiding at Rome is so farre from clearing him from being, Antichrist, that he is so much the more vnanswereably proued from thence to be the Antichrist of Antichrists.

Chapt. XIV.

Of Antichrists Doctrine.

WE teach and hold, & that out of the scriptures them selues, as the Holy Ghost hath also taught vs out of them, that the Doctrine of Antichrist, is full of hypocrisy, fraude, & crafty subtilties, so that it may deceaue euē those that are otherwise most prudent men, if the Holy Ghost doth not goe before them with the Light and Lanterne of his holy Truth. For we haue need of singular prudēce to knowe this Beast thoroughly as which hath two Hornes like to the Lambe, and who is the false Prophet, that seduceth the world. Contrarily the Popes proctours stande vpon it, that this same Doctrine of Antichrist is so openly, impious & blasphemous, that no man can be so blockish, but he must perceiue & detest it at the first hearing of it. Which thing that you may make plaine o Bellarmine, you reduce al this Doctrine of his to foure Heads: First *that he shall deny Iesus to be Christ & therefore that he shall labour to ouerthrow all the ordinances of our saviour, as Baptisme, confirmation & he shall teach that circumcision & the Sabbath of the Iewes & other ceremonies of the old lawe are not yet ceased.* Secondly *he shall affirme that he is the true Christ that was promised in the lawe & the Prophets.* Thirdly *he shall affirme that he is a God & will haue him selfe worshipped for a God:* Lastly *he shall saye that he is the onely God & he shall stand against all other Gods, that is, both the true God, as also the false Gods, and Idolls.* And hence you take foure arguments *that the Pope is not Antichrist, because he denieth not Iesus to be Christ; neither doth he bring in Circumcision or the Iewish Sabbath, neither doth he make him selfe to be Christ, not yet to be A God, and least of all to be onely God, and moreouer he doth worship Images, & saints departed.* Which things what force they haue to proue that which you entende, we shall see afterwards by.

by those things which you bring in way of confirmatron of them.

You confirme the first point of Antichrist Doctrine to be as you say, from thence, because Antichrist shall be a Iewe for his Cuntry and his Religion; & he shall be receiued of the Iewes for Messias; so that he shall impugn our Christ. I answer that we haue sufficiently confuted this witlesse opinion touching Antichrists cuntry, aboue chapt. 12. & 13. For he shall sitt in the Temple of God, not that of Ierusalem (which Christ fo-retold that it should be Demolished & that so as it should neuer be built vp againe) but in the Christian assemblies, as we haue declared abundantly, and therefore he shall not be a Iewe in his religion, neither shall he restore the ceremonies of the old lawe; which being tied vnto the Temple, haue no place at all out of it. And howe doth stand with reason, that Antichrist who is a generall plague of the whole earth, should be sent into the world, to punish the Sinne of the nation of the Iewes onely, for not receauing the Truth, as you will haue it? It were equall indeed and iust, that he who should come because of the sinnes of one Nation, should be raunged with in the bounds of one nation onely. But we haue no need of newe arguments to make this good.

Secondly you saye it is proued from that place 1. Ioh. 2. 22. *Who is a liar but he that denieth Iesus to be Christ, and he is Antichrist.* Whence you gather that Antichrist shall surpasse all hereticks, & therefore that he shall deny Christ by all meanes, which thing you saye is confirmed thence, because the Deuill is said to worke out the mystery of iniquity by hereticks, because they deny Christ closely. But Antichrist coming is said to be a reuelation, because he shall deny Christ openly. I answer as touching that place of Iohn, that I haue shewed before that this Deniall of Christ which he speaketh of is not open, but close and crafty, as being the Deniall made by men of the Christian profession, who had crept in closely, and touching whome the faithfull had need to be admonished, who otherwise were in dāger to be oppressed by them before they were aware of them. And though Antichrist doe surpasse all hereticks, it is not therefore necessary, that he should deale more openly, then the rest, seeing the Bell which he is to beare away for wickednes, is not to be geuen to his outward worke, but to the force of doing mischeife, wherein he shall passe them, which if it were otherwise, men should ouercome the diuell in doing mischeife, who because of their foolishnes in respect of him, doe that often in the light, which this man doth most cunningly. Besides the coming of anti-

Antichrist is a Reuelation, but to the Elect onely, the rest, who beleue not the Truth, shall be coufused by him with his masked and painted shewes, 2. Theff. 2. 11. 12. The Angel requireth no common wisdom to knowe the Beast with, and the name of the whore is mysticall, as the former Chapter hath taught vs. Thirdly you proue it by the sentences of certaine of the Fathers, but there is no indifferent iudge but will confesse, that the Fathers are to be hearkened vnto in any other point rather, then in the matter of Antichrist. *The Lord shall consume this wretch with the breath of his mouth, & with his glorious coming,* so that the nearer that the Lord should approach, so much the more should this man of sin be laid open. I goe forward therefore to the ceasing of the publike seruice, and of the diuine sacrifices, as you speake; Which you say, shall be in the time of Antichrist because of the vehemency of persecution, and therefore that he shall not deproue the doctrine of Christ, vnder the profession of Christianity, but that he shall impugn Christs name & Sacraments most openly, & shall bring in the Iewish Ceremonies in despite of Christ, as you haue shewed chapt. 7. I answer that I haue proued all these things to be most false, at the same Chapter; and I haue shewed that you haue brought out nothing for prooffe, that could carry any like lihood of truth with it. & therefore that no other ceasing of publike. En religion is to be looked for, then such as hath bene to be seene for these many Ages past, that is, from the time of Constantine the great to this very day, all which time Antichrist hath raigned; while the woman liued in the desert, & the saints laye lurking in the Temple, the scarcity of true worshippers was very lamentable, great darkenes also and obscurity overwhelmed all, when as there came a smoke steaming out of the bottomlesse Pitt, euery daye more abundant thē other, so as the truth could not be seene commonly. Yet antichrist raigned meane While in the holy Citty, & in the outermost Court, so that he deseaued men egregiously with his counter faite Religiō, all men in a manner iudging that he sate in the True Temple, because he was so neere a neighbour to it.

The second head of his Doctrine say you, is that whereby he shall call him selfe Christ openly and by name, not his minister, or Vicar, as appeareth by those words of the Lord, if another shall come in his owne name, him ye will receaue. And you doe very subtilly tell vs, that those words (in his owne name) are added against the Lutheranes, & Calvinists who would saye, that

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Antichrist should not come in his owne name, but in the name of our Christ, as if he were his Vicar. I answered that you doe vnderstand the words of Christ very peruersely. For name in this place is not an appellation as you would haue it, but a commission & authority, as we haue shewed chapt. 2. Touching the singular person Antichrist. Out of which it may appeare that his owne name, and the Vicar of Christ doe not so contradict another, but that the Pope of Rome may boast of him selfe to be the one, and yet that he may with all come in his owne name, that is by his owne authority, hauing no such right and priuiledge given him by God: Besides if name be taken for an appellation, & Antichrist shall come in his owne name so taken, and he should not be called Christ properly, howe should he (I pray you) say openly and by name that he is Christ? see you not howe you speake Daggers? Can any man come in his owne name, and say openly that he is another, whose name he beareth not? Besides we haue often answered, that this place belongs not to Antichrist properly so called, but to those to whome the Iewes should subiect them selues; who of what kinde soeuer they should be, doe not expresse the ground Antichrist on euery part.

The Third head of Doctrine is, that he shall affirme that he is God & will haue him selfe worshipped for God according to that. So that he shall be in the Temple of God, boasting of him selfe, that he is God 2. Thes. 2. 4. that is, say you he shall not onely vsurpe some authority of God, but euen the name of God also. And here because your authenticall vulgar Latin Text, is too weake to maintaine the Popes quarrell, you fly to the Greeke for helpe, the words saye you are not as God, but that that he is God & that stands your argument, antichrist shall in plaine termes saye that he is God, but the Pope of Rome doth not say so of him selfe. Therefore he is not antichrist. Let Oecumenius answer to the proposition, who interpreteth that of the apostle thus, not saying that he is God, but make king shewre & ostentation of him selfe, that is, labouring to declare him selfe to be a God by wrorkes, signes, & miracles. Therefore by this mans interpretation, manifest calling of him selfe a God is not necessary. Yea let the Holy Ghost expound him selfe, who by a like manner of speach Ezech. 29. 2. teacheth vs, howe this is to be taken, for thus he saith of Tyrus, because thy minde is lifted vp, in so much that thou saist, I am the strong God. I suppose no man requireth, that Tyrus should speake thus in so many words. It is false therefore that Antichrist shall in open words profess

*him selfe to be God; Yet because your Pope would haue vs rather to abound with euident Markes by which we may proue him to be Antichrist then to be furnished slenderly and hungryly & to haue no more prooues thene we must needes, I will graunt you your proposition, and then consider with your selfe I pray you, whether the matter it selfe doe not proclaime the contrary al together, to that which you deny in your assumption. For tell me in earnest what Sixtus the Pope professed him selfe and the rest of the Popes of Rome to be & that in plaine words; whē as he saith, *who soeuer accuseth the Pope it shall neuer be forgiven him, because he that sinneth against the Holy Ghost it shall neuer be forgiven him neither in this life, nor in that which is to come.* Tome 1. of the Councils, in the Purging of Sixtus; and what Boniface the 8. professed when he said, *we declare, define, and prouounce that it is altogether of necessity to salvation to be subiect to the Pope of Rome.* Extrauag. Of Superiorit. And obedience. Vnam Sanctam. I forbear to cite witnesses, and I appeale to your selfe, neuer dissemble the matter, but speake your conscience, doe not your eares ring euer and an on with such words and speeches as these? But say you, *he doth not acknowledge him selfe to be God, because he acknowledgeth himselfe to be his servant.* I am ashamed of your prooves, as if blessing and cursing, horrible blasphemy, against God, and counterfeit obeysance vnto God could not proceed out of the same cursed mouth. You knowe he is the seruant of seruants sometimes in his words, and againe when he list, the king of kings.*

*The fourth head is, that he shall extoll him selfe aboue all that is called God, or that is worshipped. 2. Thess. 2. 4. That is, say you, he will not suffer any God, neither true nor false, nor Idolls. To this argument you haue had an answer aboue when we spake of the commō name of Antichrist; were we haue shewed that the Apostly doth not meane an heauenly God but an earthly one, that is, the ciuill Magistrates, who are worshipful, and to be out wardly adored; as also that place in Daniel is to be vnderstood, & he will not make account of the God of his Fathers, neither will he care for any God, because he shall rise vp against all? Chapt. 11. 37. Ierome interpreteth this sacrilegious pride to be a certaine immoderate power ouer the whole Religion; For so he saith, *And Antichrist shall wage warre against the saints, and shall overcome them, and he shall be lifted vp with so great pride, that he shall endeavour to change the lawes of God, & the Ceremonies, subiecting all Religiō to his owne power; Comētar.**

on Dan. Chapt. 7. in which words he doth paint out Antichrist and the Pope of Rome in a lively manner, and yet he is farre from countenancing this fonde conceit of yours. For can a false Prophet lift himselfe vp aboute euery God, true and false? A Prophet is alwayes a Prophet of some God, he therefore, whome the Scriptures doe entitle by the name of a false Prophet, must needs professe and confesse him selfe to be subiect to some God. Besides when he shal sit in the Temple of God, whether shall he sit in the Temple, of another God, or in his owne? If of another, he doth thereby acknowledge a Superiour, but if in his owne, the Apostle speaketh improperly, neither would he haue said, so that he shall sit in the Temple of God, as God, but rather, that he should sit in his owne Temple as God, but then what profit should haue redounded to the saints by such a manner of speaking? For what a kinde of reuealing of this monster should this haue bene, when as it could not be euidet by any words of the prophecie, what manner of Temple he should haue, or where it should be seated. Thus are they wont to wander from their right waye, who followe their owne fancies and imaginacons instead of the Truth.

As touching Idolls which you say *Antichrist shall dispise and despight*; This perhaps might serue your turne, if you had a purpose to make vs see, that the Pope is a more wicked & mock-god Mezentias then Antichrist; but yet this is false also that Antichrist shall abhorre Idolls. Whordome, is put for Idolatry, and Idolatry is called by the name of Whordome in the Scriptures. Now the citty of Rome, the seate of Antichrist is that *Queene Iezabel that stately and princelike Harlott, the greete Babilon, the mother of al fornication, & of al the abominations of the earth*. What shall Idolatry ruffle it in Antichrists Throne, and yet shall not hee him selfe bee an Idolater, whose authoritie shall countenance the whore in the worship of Idols, but his on whose sholders shee sitteth, and through the Maiesty of whose name she is vpheld? And shall not Ahab followe the Gods of his whorish & Idolatrous Iezabel? They who are slaine by the foure Angels Euphrates that are let loose, & plagued with those euils because of their Idolatry, Chap. 9. 20. 21. But the Angel of the bottomlesse Pit, the King Abaddon, with his vassalls the vessells of wrath & destruction, suffer all those calamities, at the hands of the Angels of Euphrates, who followe them at the heles, & lay lode vpon their backs, as it is Chapt. 9. 11. 12. &c. And therefore the

Angel

Angel of the bottomlesse Pit is an Idolater, & is the same with this Beast, as it is Chapt. 11. 7. & 17. 8. But this appeareth most plainly, where it is said that *Antichrist commandeth an Image to be made, and compelleth all the inhabitants of the earth to adore him*, Chapt. 13. 14. 15. Doe you imagine that this fellowe is like to be one of that sect who were called Image-breakers? You are so farre of then from being able to fence your Popes sconce with this argument, and to keepe him from being Antichrist, that this is one of the principall signes in his en Zodiacke, that proclame him openly to be that great Antichrist. These things therefore with all the rest of the arguments that you haue disputed with all touching the Doctrine of Antichrist are meere toyes and base Trumpery. If you desire to knowe more certainly what manner of doctrine it is that he broacheth, cal to minde those things, which we haue spoken of so often, taught out of this booke of Reuelation. Here you shall see first of all that Antichrist is Balaam, & that his seate is Iezabel; chapt. 1. 14. 20. But what a crafty companion, & false knaue was he? And as for her, what an Idolatrous whore and prophettisse was she, not defacing all manner of religious worship, but promoting, and establisshing the false worship onely? And then in the next place consider howe the Gentiles who take possession of the out most court, and the holy Citty, (while the saints leye lurking in the Temple in the meane time, are Antichrist him selfe, and his adherents. Chapt. 11. 1. 2. And therefore that he is most neerely ioined with Christ in outward shewe, that so he might deceaue most men by meanes of this his neere coniunction and familiarity with Christ. Besides the most mighty Antichrist hath two Hornes like to the Lambe, Chapt. 13. 11. So that he shall not be contrary vnto him euery waye, but he shall put on his Image, & shall sit as if he were his Vicar, who otherwise would be glad doubtlesse to be vnlike vnto him in the furdest distance, & difference that might be, if he did professe open hostility against him. To conclude seing he is a false prophet, he shall not boast of him selfe to be the onely God, as also he shall doe more mischeife with his lies, then with his force, with his Lambe skin, then with his Lyons Pawes; neither shall he bewray him selfe plainly to be such as he is indeed. Chapt. 16. 13. & thus that I may containe my selfe with in the bounds of this present book of the Reuelation, I haue sett you Downe a fewe things among many, which may teach you the true nature and fashion

of antich. vnlesse you be more willing & had rather to be altogether ignorant of it that so you may with more boldnes & hardnes of heart geue your selfe ouer to a be his sworne seruant to your liues ende.

Chapt. XV.

Of the Miracles of Antichrist.

Touching the miracles of Antichrist there are as you say, three things sett Downe in Scriptures; First, that he should doe many meracles, secondly that they should be lying miracles; thirdly that there are three examples of miracles instance^d in; in all which things I doe easily assent vnto you, but why doe you not shewe vs which all, that the Pope doth neither worke many miracles, nor lying miracles, nor any of those three miracles that are by name mentioned, that so you might make it plaine, that the Pope is nothing a kin to antichrist? you seeme hereby to haue bene fraid of a iust trial, but feare or feare not, wil ye nil ye you & your Pope must be brought to your great Inquest about this Point? Out of all doubt you neither can, deny neither haue you any list to deny it, that your Pope and antichrist resemble one an after notably like two twinnes, in working multitudes of miracles, seeing this is one of the principall Marckes by which your Church boasts that she is knowne to be the onely true Catholike Church. Wherefore there is no controuersy about the first point; But let vs a litle examine the next point, and let vs see whether those Miracles which haue bene wrought by the Popes, & their yourny men since the time that Antichrist first began to shewe his head, be lying wonders or no, that so it may with all appeare whether our men doe slander you with a matter of truth or no. I will not vse that argument, which the Holy Ghost maketh to be a most certaine discouery of false miracles, namely, that what soeuer auaileth to nourish and stablish Errour & superstition, is to be accounted for a fraudulēt and false signe. (For you will not acknowledge your errors, though yet this argument be enough to persuaade those who are the

the truth.) but let vs bringh such argumēt as euen you your selues can not stand against. Let vs thether examine a while those famous miracles that are fathered on Pope syluester which are made to be three especially. One that he cured Constantine the Great of a leprosy by baptizing him. Another, that he raised vp a Bull from death that was killed by a certaine Iewish Iuggler called Zambres. Thirdly that he bound a certaine Dragon after a meruailous manner.

As touching the leprosy, it may thence appeare to be a most filthy forgery, because the aunciēt writers, who either flourished thext after Constantine, or els liued together with him did not make mention ther of no ne not in one word. Eusebuis who wrote his life so diligētly & hath heaped vp What soeuer he could rake together from any place to comende him with all, after the manner of those that make declamatory orations in the Praise of great Princes and States; would neuer surely haue buried in silence this so singular a Blessing of God bestowed vppō him; The later writers therfore must need, haue dragged all this out of some sinke hole at the third hand, namely out of the Romish Tale-bookes which were for this onely purpose compiled, that they might amplifie the Popes Authority among blinde people; that are fit to swallowe such morsels and that greedily. Besides, seeing the healing of this Leprosy depend vppon his Baptisme, and seeing it is most certaine, that he was baptized at Nicomedia by Eusebius the Bishop of that place, and not at Rome by syluester, and that not in the beginning of his raigne, but in the last act of his life, who seeth not that this healing of his leprosy is altogether fained and forged out of the Braines of branisicke and lying Authors. Eusebius reporteth that he was baptized at Nicomedia a litle before he departed out of this life, on the Life of Constant book. 4. And to him we may ioine for witnesses, Socrates booke 1. Chapt. 39. Theodoret. Book. 1. Chapt. 32. Sozom booke 2. Chapt. 34. Ambrose in the death of Theodosius; & Ierome in his Chronicles. But you Papists obiekt against these, I Sidore, Zonaras, & Nicephorus, woo being but vpstart nouices, to those aunciēt writers, what credit can they deserue in this matter? Is it likely that these after commers should knowe the truth more certainly, who were farder of from all meanes of finding it out? But let vs see in a word, what grounds each of them doe Relie on.

Sidore, because he knewe perhaps, that the Romanes doe boast of the

the Baptisme of Constantine, and knewe with all what the auncient men had delivered touching this matter, to the intent that he might make both their creditents, to hold water, reporteth in his Chronicles, *that he was baptized at Rome, but he was rebaptized by Eusebius of Nicomedia, the Arian Bishop.* But he did not geue diligent heed to that which the auncient history setteth downe, which saith with one consent, *that he deferred his Baptisme til toward the ende of his life, because he desired to be Baptized in Iordan.* Howe did he deferre it, if he had receaued it before at Rome? Besides he dealeth rashly, & iniuriously with the Godly Emperour to charge him with so greiuous a crime as is the reuolting from his faith; as who was so constant in it, that neither Eusebius of Nicomedia, nor any other of the Arians could euer with drawe him from the truth, yea he did so keepe the all downe while he liued with his Authority, that they neither could nor durst doe any thing against the faith that was stablished in the Councel of Nice; Socrat. Book; 2. Chapt. 2. But the Councell att Arminium writing to Constantine the sone, doth abundantly testifie in that Epistle, that he did perseuere constantly in the true faith to the very ende of his dayes, *we haue (say they) iudged it to be an absurd thing, norre after that Constantine the Great is departed out of this world baptized into the true faith, and is therefore gone to his due resting place of ioye in heaven to goe about to make any nerue articles of faith here about, and there with all to shewe contempt against so many holy confessors, and martyrs:* These words doe not agree to that man that was fallen from the truth. And againe after that, *we doe saye they, beseech you moreouer to graunt vs this, that nothing may be either taken away from those things which haue bene ordered and decreed of old, nor yet any thing may be added, but that all those things may remaine entire and inuincible, which haue bene preserued to this very daye thorough the piety of your Father;* Theodor. Booke 2. 12. Sozom. Book. 4. 18. God forbid that we should thinke that he made any shipwracke of his faith, and that he did request a second Baptisme, from an Arian.

Zonaras maketh mention but of one Baptisme and that by syluester but his report consenteth not with the Truth; for he maketh the first time of Constantines forsaking of the worship of Images, & of his, cleansing from his leprosy by syluesters Baptisme, to be then, when as he had gotten and enioyed the gouernment of all the world, into his owne hands aloue by killing Licinius.

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But Eusebius who is a witnesse that was then liuing, telleth vs, that forth with vpon the sight of that miraculous apparitiō in the heauens he called the Christians unto him selfe, & that he was taught the whole way of saluation by them, that he gaue his minde to the reading of the holy Scriptures, that he did honour the Preists greatly, & did promise that he would worship no other God afterwards; Eusebius on the life of Constant. Book. 1. And he was as good as he promised to be, as it is euident out of those proclamatiōs of his he made in fauour of the Christians, which he caused to be promulgated, whē he raigned together with Licinius; Eusebius booke: 10. Chapt. 5. And was not he become a Christian, till syluester had initiated him, who waged warre against Licinius vpon this quarrell, because he handled the Christians so ill, and nothing so courteously as he ought? but whereas he reporteth, *that Peter and Paul did appeare vnto him in a dreame by night, and commanded him, that he should send for syluester, and that he enquired of him, whether there were such Gods worshipped among the Christians as they called Peter and Paul.* These things are exceeding ridiculous & incredible. What witnesse I pray you were there that could say that Peter & Paul appeared vnto him by night? to whome did Constantine tell this? what did he tell it to Syluester, not to Eusebius? or howe could he be ignorant of the God of the Christians, who had bene taught long before this and that so perfectly by the Christians, and who had read the Scriptures him selfe, who had also vowed, that he would haue no other God but Christ, as we taught right nowe out of Eusebius? For it is meruaile, that he did not send for Syluester, But when he was biddē to doe so by a Vision, who was so familiarly acquainted with the holy ministers from the beginning of his conuersiō, that he made them his companions: for so Eusebius saith in the same place, *that he made Gods Preists to sitt as it were Cheeke by ioll with him selfe.* Therefore Zonaras was rash in preferring the Romish rouing Legends, before the ancient History that did aime more faithfully at the right marke.

As for Necephorus he was mooued by the authority of the Romish Church & by the Font which is said to be sett vp at Rome by Constantine as also because the Emperour was admitted into the Nicene Councell, which as he thinkes the Nicene Fathers would not haue done Vnlesse he had bene baptized before. But as the authority of the Romane Church & the Font, they shall haue their due moment and force with

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al wise men when they of the Church of Rome shal proue them selves not to play legerdemaine in this & in most other matters, like a company of cogging mates; But that third thing about his place in the Synode is lighter, then that it can Diminish the credit, of such and so sufficient witnesses. For why should they not admitt him into their Synode, whome they ought to admitt to publike prayers, & to the holy Sermons? A synode is as it were an assembly of those that prophecy, from which exercise the very Infidels ought not to be excluded, according to that of the Apostle, where he saith, *but if all men shall prophecy & some man shall come in that is an Idiot, he is reprooued of all men, he is iudged of all men and so the secretts of his heart are made manifest, and so he falling downe on his face shal worship God, and shall say, that verily the true God is among you.* 1. Cor. 14. 24. 25. But Constantine had obtained from God the like pretious faith with the rest of the saints, & therefore he might be pertaker of the spirit, like as those men were on whome the spirit fell before Baptisme. Act. 10. 44. &c. Nowe as for that that he deferred his Baptisme, the Fathers knewe that he did not deferre it through contempt but through a certaine religious entent, that he had, (I will not nowe dispute whether it were good or bad). They might also thinke, that Moses did not count his Children to be strangers from the covenant, howe soeuer they where not circumcised at the day appointed and that the Israelites were not forbidden to offer Sacrifices, neither were they kept from the rest of the worship of the Tabernacle, though they were not circumcised in the desert, wherefore there was no cause why they should deny him entrance into the Council seeing euery deferring of the outward signe, taketh not awaye from the faithfull the priuiledge of the Sonnes of God in the common duties of piety either with God or mē, seeing therefore it is certaine, that Constantine was not baptized but in the ende of his life, that report touching the cleansing of Constantines leprosy by syluester, through the force of Baptisme, that was administred twenty yeares at least before, is a lying fable. And this doth Iacobus de Voragine ingenuously acknowledge in his legend of the inuentiō of the holy Crosse; speaking of the Baptisme of Constantine. *It is doubted (saith he) whether he deferred his Baptisme, where vpon there is doubt made likewise about that Legend of S. Syluester, in regard of many things therein; & a litle beneath, It is certaine that there are many things in the History,* which

which are rehearsed thorough the Churches, which doe not sound as if they were soundly true. He speaketh touching the finding out of the Crosse but there is the like respect to be had of all the Legends by his words. This is therefore a lying miracle, as which is vnderpropped with any credible witnesse, & it contradicteth the true History.

The second miracle is of a Bull raised from the dead by Syluester, *whome Zambres the last of those twelue Iewes that impugned & disputed against the Christian verity, putt to death of a suddaine by whispering certaine words into his eare.* This fable is of the same stampe with the former. There are none of the Auncient writers, who either were liuing in those times, or succeeded next after them that doe speake one least word touching this matter; The cause was plaine, for he was as yet to be hatched who was the moulter of this drossye deuise, out of the disputation of Iustine Martyr with Trypho the Iewe. To this wee may add, that Zonaras recordeth the matter, as if *Helena Constantines mother were conuersant at Rome together with her Sonne.* The legend wil haue her to be absent an Iudea, at the conuersion of her Sonne & stomacking the matter that he was he come a Christiā, vnto in post hast from thence to Rome, with an 149. most learned Iewes, that so she what might make trial what was the truth by disputation. Besides the Legend is not onely repugnant to Zonaras, but euen to it selfe also. For he saith thus in the life of Syluester, *that Helena vnto Iudea before her conuersion, but the Golden Legend (of the Inuenting of the crosse, saith that she vrent after her conuersion, for she vrent as it saith to seeke the Crosse of the Lord. And it is certaine that she neuer tooke this iourne, but once, as also that she was an old yroman before she vrent, and after that her graund children were made Cesars, as Eusebius reporteth in the life of Constant: booke 3.* This signe also relieth vpon no other grounds, but such vaine witnesses as these and whether it be a lying one or no, I leaue it nowe to the iudgemēt of the Reader.

The third Miracle is about the Dragon that laye lurking in a certaine deepe ditch, who conceauing in indignation at the conuersion of Constantine & of his people, killed more then three hundred men euery daye with hissing at them. Syluester entred the lists with this Bugge, taking vnto him selfe two Priests by the commandement of Peter and Paul, who appeared vnto them & when he had tied vp his iawes with a thred, and he sealeth it with a Ring that had the signe of the Crosse stamped vpon it. It is enough to haue re-

recited this miracle; It were a foolish part to goe about to cōfute such foolery. By these miracles therefore of sylueters, we may geue our iudgement of the rest. But perhaps you wil saye, these things are reported falsely of him. I answer that it is all one, whether the Pope himselfe doe worke false miracles, or whether false ones be fathered and fastened on him by his followers and fawourers. All his miracles tende to one ende, that the Beast may be adored, that is, that the Pope may be honoured with the highest honour that may be.

Secōdly I saye, that miracles were ceased in the times of Chrysostome & Augustine; for so saith Chrysostome on Epist. 1. Cor. 2. Homil. 6. he geueth a reason, why miracles were wrought in the time of the disciples, & yet there are none in his time; because how much more certaine & necessary matters be, the lesser is our faith in them a litle & afterwards by how much more certainly an argument is demonstrated, so much is detracted from the reuerend of faith, and therefore that signes were not wrought at that present time. So also saith S. Austen in his book of true Religion Chapt. 25. For seeing the Catholike Church is scatered abroad into all the world, & founded in it, neither were those miracles permitted to endure till our times, least that our minde should alwayes seeke after visible things, and man kind should waxe cold in Religion through customeable seeing of them done, at the strangenes whereof it waxed hot; Neither ought we nor to doubt but that we must beleue those men, who when as they doe speake of such things as few men attaine vnto are able though to persuaade the multitudes of people; that they are to be followed.

But againe say they why are not the miracles done now which are said to haue bene done? I could saye truly, that they were necessary before the world beleued to the end that the world might beleue, who soeuer doth now enquire after miracles to mak him beleue, he maketh him self worthy to be wondred at for his monstrous vnbeleife, who will not beleue, when all the world beleueth. Which Testimonies doe conuince al Popish miracles (which be infinite almost) to be full of fraude & couzenage, at least since that time. And certainly God seemeth to haue put an ende before that age to that old miracles in his singular prouidence, that so Antichrist and his Copesmates might be the better diserned of the World, when as he should be seene to come forth with this strange and pompous shewe of strange Feates.

Thirdly there are not wanting some of your owne company, who haue

haue acknowledged the vanity of your miracles; as Alexādre de Hales, par: 4. quest. 53. member 4. Artic. 3. Solut. 3. 2. He appeareth nowe and then in the Sacrement, some times by mens deuises and iuggelings, sometimes by the operation of the Deuil. And Niol. Lyra en Dan. Sometimes there is great deceite of the people made in the Church thorough the miracles which are forged by the Priests, or those that cleaue vnto them for their vantage.

Fourthly, examples also doe proue this, such as those were (to omitt others that be innumerable), that are said to be contriued in the time of that famous combate betwene the Franciscans & the Diminicans among the people of Berne about the Conception of the Blessed virgin Mary namely whether she were conceiued & borne in sinne or no: There were Certaine of the Monks as Peucer reporteth in the said book of his Chronicles who when they were not able to make their party good with Testimonies of Scripture, ranne to their schoate anker of Iuggling feates; for hiding them selues with in the Image of the blessed virgin, which was made Cunningly for this purpose, made her to counterfeit meruailous gestures, so that they persuaaded that she wept lamented, poured out teares, gaue answeres to them that asked questiōs of her; which fraud of theirs being found out and laid open, the Authors of this Legerdemaine were burned according to their desert, the day before the Callend of Iuly, in the yeare (1509.) Where we must obserue that the silly people were vtterly ignorant of this couzenage of the Priests, before the time that this contention arose betwene irreligious orders, that is, those Mint-masters of such crafty delusions as these, who being well inough priuy to the selues with what Cunning fetches they were wont to gull the Blinde and wicked world; did easily finde out and detect the contriuers of so notorious and detestable a peece of knauery as this was, but to come neere to your owne family (o Bellarmine) whence you fetch your statily pedigree you knowe that one Father Iustiniā a Iesuite hath blazed his owne armes, & hath made his professiō famous for villany in Rome with acting such a Mountebanks part as this; who fained him selfe to be infected with the leprosy at first that he might deceiue men with cōterfaying a miracle in recouering of him self frō so desperat a disease. And after that whē this sole Trappe proued to his minde, & had caught many a simple wood-cocke; he sett vpon another, and made men beleue that his Iesuiticall habite which he wore ordinarily, had bene shott thorough with a Bullett

Bullett that was shott out of a Gunne but yet that as soone as ever it came to his flesh it recoiled backe againe, thorough the admirable power of God, and did him not the least harme that could be: No doubt on it the Iesuites Bodies are as stronge as brazen walls, as it appeareth by their brazen faces. This deuise of his went currantly at the first, and was taken for a currant miracle among the people, but afterwards the knauery of it was founde out; and it grew so odious and infamous, that it came to a by word in Rome, and so it continueth till this day, that when any cheating and coufening villaine is reproched commonly and openly for playing such shamelesse Trickes as this was; he is called another or a second Iustinian. But this is no strange matter with Iesuites; as who are openly reported (and that by the confession of many of the vncleane Birdes, of your owne Feather) to make no conscience at all to cogge & dissemble, to lie and to faine in euery thing they take in hand so it make for their owne and their Masters aduantage. For this purpose they tosse and canuase the Miracles of Ignatius, & of that sweete darling of yours xauerius, whome you are so bragge of, as if he were the principall ornament and glory not onely of your Iesuiticall order. But euen of the whole Popish Religion; in your fourth booke of the Markes of the Church Chapt. 14. And it is no meruaile indeed, that Xauerius wrought all that rabble of admirable exploits among the Indians which Mapheus Ribademeirus and Turfelinus talke of so, seeing he was farre enough of from hauing his matters examined and descried, when he was among them in such remote places. It is more to be meruailed at that he died an ordinary death, and that he was not taken vp & carried away with a fiery Charrett, that he might be reserued to come at last with henoch and Elias to destroy Antichrist.

Doe you giue any credit to those India writings, who may remember if you will, that late designe of the Iesuites; in setting out a booke to this Effect, that it might rumour out among the people, and persuaide them, that Theodore Beza (that Arch-enemy of the Pope and all Popery) was dead and buried, and that before his last gaspe, he was converted to your Romish Religion, by the meanes of one of his owne side, & that many other of the cittizens of Geneua being moued with his example, did renounce their former errors, & did embrace Popish Doctrine with all their hearts? It can not slippe out of your memory
neither

neither as I suppose (for such a matter could not but come to your knowledge, as was bruited abroad by commo report,) that Theodore Beza being as meruailously raised vp from the dead, wrote a booke in Latin and French, wherein he ingraued the incredible impudency of your Iesuites, as it were vppon a publike Pillar, in the viewe of all the Christian world. Therefore you maye nowe declame as loud and as long as you will vppon the Indian miracles of xauerius, seeing your notorious pranks & pollicies be nowe layd open to the viewe of all Europe. It would haue bene an endlesse labour for me to launch into the maine Sea of al your lying wonders & therefore I chose rather to instance in one or two of them that were both Chronicled for the most famous Acts and monuments of your Iesuites, as also that were more freshe in the mindes and memories of men, then many other that were worne out of memory, as they be all most out of moth-eaten booke. Wherefore your Pope doth in so liuely a manner resemble Antichrist both in the multitude and false hood of miracles, that there is no mā that hath such Dragon Eyes as I suppose, as to spye out the least difference betwene them.

It remaineth that we should haue about with those three speciall miracles of Antichrist, namely those whereby *he makes fire to descend downe from heauen, and the Image of the Beast to speake and him selfe to rise againe from dead.* Of which we reade Reuel. 13. where I haue shewed, that al these things doe agree most fitly to the Pope of Rome. For first we haue declared that these things are to be expounded figuratiuely, not properly, for these miracles are common not to any one singular man, but to a certaine Kingdome, such as we haue proued this great Antichrist to be; nowe such things as be common can not agree to many singular persons, but figuratiuely. Besides if these miracles should be personall, & proper to one, the howe could they come thus to the knowledge of the whole world, that it should followe the Beast with so great admiration as the Reuelation speakes of? Those things which are heard of doe not so moue & worke vppon mens mindes as those doe which are seene with the eyes. Nowe Antichrist should be such a craftsman in working miracles, that his delusions should be effectually to drawe away the very Elect also, if it were possible; therefore it is altogether repugnant to the truth to interpret these things properly. We haue shewed that *fire descending from heauen*, is the feare &
terror

terroure of Gods iudgements which Antichrist should strike into mens hearts, that would not obey his will; that his resurrection is that healing of his broken Pate, when as the Papall dignity which seemed to haue perished vtterly with the inuasion, of the Barbarians, began to be repaired and to flourish againe, *that speach geuen to the Beasts Image*, the authority commanding to which the reuiued Pope did cline, pretending that all that eminency which he desired & callenged was no more, but that which the ancient Popes did of old obtaine, so that his dignity was onely an Image of that which they had of old. These are naturall interpretations of these miracles, to which the consent of the whole Reuelation leades vs; And yet if you wil retaine the litteral sense strictly, we haue geuen you examples of fire descending from heauen at the wil and pleasure of your Popes, Reuel. 13. 13. Francis Xauier the Iesuite did raise vp the dead by heapes among the Indians, not many yeares since, & we haue related out of Peucer that the Image that was at Berne, gaue answeres to them that demanded ought thereat, and that by the Cunning of your miracle-workes. Neither haue we neede to search out others, till you shall demonstrate, that these things are to be vnderstood as the words sound. Here we haue nothing but your bare affirmation. In the meane time we are not to doubt, but that those three things which are foretold in the Scriptures touching the miracles of Antichrist, are all of them seene to be fulfilled by your Pope, that is both the multitude, the fraude, and the speciall examples of miracles, and therefore that he is that man of sinne, whome the Reuelation describeth, & Paul foretold to the Theffal. 2. But although you could bring nothing in the whole former part of this Chapter. Wherewith all to cleare your Pope, from being guilty of this impiety by the testimony of his miracles, yet that you might seeme to haue said something, you take vpon you to answer our men, which let vs see after what fashion you performe. The vvriters of Maydenborgh (say you) doe obiekt that many miracles haue bene vvrought by the Popes, & their Pages, of vvhich sort are the visions of soules that tell Tales of Purgatory and that require to haue Masses sung and said for them, of this sort also are the Cures of diseases, vvhich happened to those that vvorship Images, or that vvore vnto Saints. Nowe you answer two things, first, that these are not the Miracles vvhich Iohn vvriteth that Antichrist should vvorke, but to die, & to rise againe, to cast downe fire from heauen, to geue power of speaking to

an Image, and you drue vs to proue that these things haue bene done by the Pope or any of the Popellings. To all this I saye that I haue shewed that the Pope died when Rome was taken & possessed by the Barbarians, as also that when these were driuen out, and the Pope was lift vp againe to his former and a greater dignitye, he then Rose againe. *That Five was throwne downe from heauen by him*, after that he had perswaded the world, that it was of necessity to saluation to be subiect to the Pope of Rome, for then did his fire terrifie all men, as if it had bene a flash of lightening sent from the mighty God, who is a consuming fire to all that disobey him, then that he gaue the Image power of speaking when he gat vp to that heighth of audaciousnes, so as he durst vaunt of himselfe both in word and deed without feare of controlment, and say as became him that had a mouth speaking blasphemies, By me Kings raigne, al these miracles are wrought by the Popes factors also, that led the Pope their helping had, that so they may delude the world the more easily by these persuations. And yet Images speake also properly among you Iesuites. Xauerius raiseth vp the deade, and flames of fire haue appeared from heauen, to defend and to countenance your Popes withal.

Secondly you answer, that those three Kinds of miracles, namely, visions of soules, requiring Masses to be said for them, cures granted because of the vvorship that had bene geuen to Images, as also because of vvorres that vvore made to Saints, vvore in vse in the Church before that time, vvherein the Adversaries saye that Antichrist did appeare first: I answer that that which you affirme is partly false, partly of no moment, to proue that your miracles are not lying miracles. It is false that you say, that that vision of a soule appearing to S. Germane the Bishop of Capua, about the yeare of our Lord 500. was before the time of Antichrist. For the Reuelation teacheth vs, that Antichrist was borne, vvhen the Heathen Emperours vvore taken away, which happened about the yeare of our Lord 300. It is altogether weake and poore stuffe that you bring touching the like miracles to these, which you say were done before Antichrist, such as that that Eusebius reporteth booke 7. Histor. Chapt. 14. touching the braze Image vvhich the vvoman that was healed of a bloody issue erected to our Saviour. Which Theodoret also speaketh of Booke 8. to the Grecians. For both before Antichrist and after his coming, wonders were to be wrought; For norre (saith Paul) doth the mystery of iniquity vvorke, 2. Theff. 2. 7. Nowe the mystery of iniquity wrought as well by mira-

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cles,

cles, as by superstitions, and false doctrine, as it is cleare out of the miracle which Marcus the Heretike wrought, who made wine in the pee to appeare like bloud, of which Ireneus speakes booke 1. Chapt. 9. So the Montanists also had their miracles, as Tertulian witnesseth in his booke of the Soule. Nowe the difference betwene the great Antichrist & these petty demy ones, is onely according to more or lesse. For these forerunners of his, wrought miracles with a more contracted, and limited power, but the great Antichrist should come by the efficacy of Satan, with all power, hauing larger bounds, and more roome to doe his feats in. So that he should exceed all others in the greatnes, multitude, & impudency of his sleights, and in al kinde of mischeife. Your defense therefore of the Pope, which you fetch from miracles is very miserable; as which if any thing els doe plainly shewe him to be the greatest Antichrist that the Scriptures speake of; & I thinke it was not without the singular prouidence of God, that ye placing the cheife marke of your Church in Miracles, should knowe at length by experience, that the ouerthrowe of your cause should come from thence, whence you hoped to haue the greatest releife and refuge for it.

Chapt. XVI.

Of the Kingdome and battells of Antichrist.

WE haue taught certaine & vndoubted points touching the Kingdome, & battells of Antichrist out of Reuel. Chapt. 11. 7. and Chapt. 13. throughout, whence the Reader may fetch those things that are to be held touching both these, and not out of these mirye ditches of the Iesuites. But you propound foure things about these very same things, & those out of the Scriptures as you saye; *the first that Antichrist comming of a most base pedigree, & out of a most base estate likewise, should attaine the Kingdome of the Iewes by fraud and deceity. The second that he should fight with three Kings, namely of Egypt, Lybia, and Aethiopia and should seaze vpon their Kingdomes, when they were overcome. The third, that he should*

subdue

subdue seauen other Kings vnto him selfe, and should by that meanes get to be the Monarch of the vvhole world. The fourth, that he should persecute the Christians with an innumerable Host, through all the world, and that this is the warre of God, and Magog. None of all which agreeing to your Pope of Rome, it followeth manifestly, that he can not be called Antichrist by any meanes. I answered that none of all these things neither doe agree to Antichrist that is so called properly, wherefore though the Pope of Rome be free from al these facts and acts, yet neuer the lesse he shalbe Antichrist wil he nil he.

As for the first, you touch in your proofes, the poore & meane originall of Antichrist as for his purchasing the Kingdome of the Iewes, which you propounded, we heare of no word for the confirming of it, and it was not without cause that you let it so passe, seing it is a very flim flam tale of Robin hood, as we haue demonstrated all ready. His meane parentage then is proued, Dan. 11. 21. *He shall stand despised in his place, and regall honour shalbe geuen vnto him, and he shal come priuily, and he shall get the kingdome by fraude.* You confesse & that vpon Ieroms authority, *that these things are to be vnderstood after some sort of Antiochus Epiphanes; which yet you say are to be fulfilled farre more perfectly in Antichrist, as those things which are spoken of Salomon, Psal. 71. are vnderstood indeed of Salomon himselfe, but that they are performed more perfectly in Christ.* I answered that this simile is altogether vnlike, Salomon was appointed by God to be a type of Christ, but Antiochus was not apointed by God to figure out Antichrist, vnlesse you wil proroge Antichrists Kingdome, and will geue him fixe yeares and an halfe for three yeares, and an halfe, for so many yeares did Antiochus exercise Tyranny against the Saints. Besides, Antiochus was compelled to be quiet by the commaund of the Romane Embassadour. Shal Antichrist be at any mans command, who shalbe as you say, the Soueraigne Monarch of the world? Moreouer Antiochus was an heathen an aliant & stranger altogether from the Church. What? Shall Antichrist also be such an one? Learne therefore at length not to gather euery thing out of any thing without making difference of matters, but take your scales with you, and weigh what is said, if euer you meane to come by the truth. Certainly if you would take your markes aright and goe handsomely to worke, you would acknowledg that the true Antichrists beginning should be rather glorious then base. See you not howe he

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weareth

weareth crownes vppon his hornes as soone as euer he cometh to Reuel. 13. 1. Was he not to be borne at Rome that was the reigning and Imperial Citty; where howe could any thing be base, that was set vp in any dignity? The Pope of Rome, as ye are glad to be talking & telling to vs, was of great authority because of the high account that the Citty was in among all Christian Churches, before the Emperours beeldded it vp, and gaue place to the Pope. And I hope I haue demonstrated vnto you such signes of Antichrist, as that you can not doubt any longer, but that the Pope is ipse he, if so be that you will confesse the matters ingenuously, and will shame the deuill. The testimonies therefore which you bring touching the amplitude & outward glory of the Pope of Rome, doe more vehemently proue him to be Antichrist then that which you bringe out of Daniel, proueth that he is not.

Secondly as touching the fight with the three Kings, of Egypt, Libya and Ethiopia, you Cite that place Dan. 7. 8. *I beheld the Hornes, and the another litle horne ris vp out of the mids of them, and three of the first Hornes were plucked of from his head, and after explaining he saith, upon the ten hornes shalbe ten Kings, &c. These three Hornes are (say you) expounded which they be, Chapt. 11. 43. namely the Kings of Egypt, Libya, and Ethiopia.* I answere, that that litle Horne is not Antichrist properly called, as we haue shewed, chap. 2. of this confutation, & often elsewhere, but the Turke that serueth Mahomet. Wherevppon seing your Pope of Rome hath not killed any of the Kings of Egypt, Libya, and Ethiopia, it may be proued indeed, that he is not the Mahometane Turke, but it can be made no more plaine from hence, that he is not antichrist, then it can be that Dauid was not the King of the Israelits, of old, because he neuer subdued these three Kings. The killing of these Kings by the Pope pertaineth not to this cause. The blood which he hath spilt at home, throughout all Europe, maketh him looke foule and vgly enough, euen like a bloody Butcher as he is, though he should neuer come neere the Lybian and Ethiopian deserts, to embrue his hands with more blood there. Moreouer, it may also be, that these three Kings should not be those three Hornes that are there said to be plucked of; For the Hornes belong to the fourth Beast, as it is plainly said, that three of those former Hornes were roted out from before him. But these three Kings were neuer the hornes of the Romane Empire. Ethiopia was neuer subiect to the Romanes, who did not enlarge their

their bounds in to the south beyond Egypt. To these we may ad, that the three Hornes are pulled from out of his sight, now all these three were not to be overcome, but the Libyans, and the Ethiopians were to be at his secte onely, as being a people that was confederate rather with him, then subdued by him, so that they should aide him with forces for his warres, but should not them selues suffer any hostile inuasion. Surely if Antichrist were to make no other warre but this, his warlike prowesse were not greatly to be feared of vs.

That third point, that he should bring seauen kings vnder his Yoke is of like force. But (say you) *Lastantius and Ireneus doe interpret it so; but (say I) whether is it more reason that we should hearken to Daniel, then to these men? Certainly the Prophet plainly affirming that three Hornes were pulled away, doth exempt all the rest out of his power; otherwise he would haue said that all the Ten should perish? or howe could it be a litle Horne, which should gett Dominion over them all? But whether seauen hornes or three be subiect to that litle Horne, this belongeth nothing to Antichrist vnto whome we haue shewed, that all his Ten Hornes haue done homage from the beginning not constrained thereto by Warre, but willingly and of their owne accord. The Fathers were vtterly ignorāt what those three Hornes should be, but the Euent hath shewed vs, that the Turke hath made spoile of the third part of the Romane Empire, which hath yet seauē hornes left standing, whereof he shall neuer be Lord & king, but onely so farre as he may bring vpon them, some short and suddaine calamity. This horne therefore hath no reference at all to this notorious Antichrist. But that which you saye, that he shalbe a Monarch, and shall succeed the Romanes in the monarchy, as the Romanes succeeded the Greeians, they the Persians, and these the Assyrian; hath more strenght to ground it vppon; seing Antichrist shall lift vp him selfe aboue all that is called God; 2. Thess. 2. 4. & the whole earth shall followe after the Beast admiring him, & magnifying his power; as if there were none like him, or able to fight with him; Reuel. 13. 3. 4. Secing also he should haue that great Citty for his Throne, that raigneth ouer the kings of the Earth. Reuel. 17. 8: These & the like things doe proue that he is a Monarch truly. But say you, this can by no meanes suite with the Pope of Rome; for he neuer was a king ouer all the world? But I pray you tell me, doe you thinke that the Romanes were euer kings of all the world?*

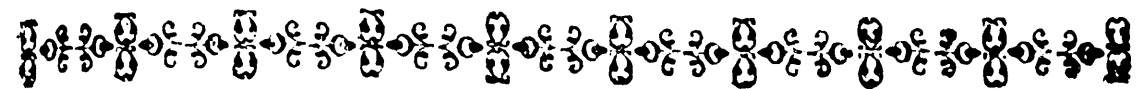
world you will not deny it I trowe, in that sense that these words are usually spoken in. Or if you haue a list to be subtle, Daniel teacheth that the fourth kingdome, namely the Romane, shall consume all the earth, that he shall teare it and grinde it in peeces; Chape. 7. 23. Remember therefore that which you cited a litle before out of Prosper, *Rome is become more ample by the Prince hood of the Priesthood, then by the Throne of power*; and what Leo saith: Serm. 1. Vpon the birthday of the Apostle. *o Rome who art made the head of the world by the holy sea of S. Peter, thou rulest larger & wider thorough diuine Religion, then through earthly Domination.* And what els meaneth his triple Crowne then his dominion & Soueraignty ouer al the three parts of the world? The Popes crowne hath more Top-gallants vpon it, then the Eagle of the Emperour hath heads. It may be that he will get a fouretopped Crowne; ere long by conquering the East and west Indies, so that nothing shall scape from being vnder the omnipotency of the Pope (which his blasphemous Admirers dare not sticke to geue him now & to maintaine it in their bookes,) & yet Something shalbe vnknewne to his omniscience for a time. Wherefore the straits of Dominiōs doe neither serue your Turne to acquite the Pope, from being this wicked Antichrist neither yet doth your harping on this string or rather rubbing on this sore greatly please his Pope holines. Who delighteth so in trampling vpon al honourable superiority & diuine ordinances of gouernment and Empire in a despightfull fashion, that he had rather be counted Antichrist so he might haue a large circuite to ruffle it in, then to be proued not to be Antichrist with an argument drawne from the losse or diminishing of his kingdome.

The fourth member is *the battell of Gog and Magog*; Reuel. 20. after which the Consummation shalbe. *In this Battell say you* Antichrist shall persecute the Christians through the whole world with an innumerable armye. I answer, that we haue obserued before out of these words, howe wonderfully swift Antichrist should be that could in so short a time scoure it ouer all the world properly so called Chapt. 7. of the Persecution of Antichrist. But there you gave him three yeares and an halfe, to make this great voiage of his in, here it seemeth, that he must not spend all this space wholly in iourning, but that he shall then sett vpon his voiage, after the subduing of the three, and of the seauen kings. Besides we wondred there, to see him dispatch so long a iourney and ridd so much

much waye by him selfe alone, especially when as he was not hindred with any troupes of followers, but nowe we may wonder at this farre more when as he shall haue the Leuying of an armye, and that vniuersal Persecution which he should raise euery where, to hinder him in his iourney. Surely what soeuer you haue said before against Hyppolitus, you seeme to thinke flatly, that Antichrist shall not be a man, but euen the Deuill him selfe; But to leaue and to lett goe these monstrous conceits of yours, let vs come to the battell you speake of, which I wonder that you see not that it is the Battell of the Dragon, & not of the Beast. Betwene both which there is indeed great fellowship and likenes in regard of their wicked and detestable enterprises, but there is no lesse disagreeing betwene the persons & things as there is betwene an open and an hidden enemy. To which we may adde, that both the Beast; and the false Prophet were destroyed before this Battell here spoken, was vndertaken, or at least was finished. If so be that be not enough to moue you to thinke so, in that both of them are said to be slaine in the ende of the former Chapter, yet consider that the Diuell, that is, the Dragon was cast into the lake of fire, where the Beast and the false Prophet had taken vp their standing formerly, before that the Diuell came thether, Reuel. 20. 20. Therefore though Antichrist be a Martiall fellowe & an great warour, who can better weeld Peters Sword then his Keyes, yet shall he not fall on skirmishing after that he shall be once dead and damned in Hell. I but (perhaps you will saye) this is one of his miracles to rise againe. It may be so (I graunt) when he shall play mocke holiday with the world and counterfaite him selfe to be dead, as your fiction of him telleth vs he shall, but when once he shalbe slaine by the hand of God, and throwne downe into the bottome of the lake of fire, he shal finde it vil not be so easie a matter to play this trick of Rising vp againe, as if he lay vnder a Carpet or an hanging. Set aside therefore such things as doe not at all concerne Antichrist, and doe not play such a silly Sophisters part, as to goe about to proue that one is not a man, either because he hath not foure feete, or els because he wanteth wings to fly with all, and then you shall see that the other things doe so hang together and agree in all points betwene them selues and with Antichrist, that nothing can agree more.

Certainly all this dispute of yours touching the Kingdome and Battells of Antichrist is farre enough of from once touching any part of his Kingdome or battells; but such risse rasse geare be al the arguments, which either you or any of your associates are wont, or are able to bring for the defence of the Pope, and

and for the assaying of him from this horrible crime with which we charge him, when we auouch and proclaime him to be the onely Captaine Antichrist the man of sinne, and perdition, of whence the Scriptures soerverner. Therefore ye sprinke and sweate, and vex your litle wits in vaine. For when ye haue done all you can to smother and couer matter with your subtile glosing and Sophistrie, you see it can not be kept, in but it will be openly detected by the sunshine of the Truth, so as all men that haue eyes, yea be that hath but halfe an eye maye see your Pope to be that Antichrist. What doe ye meane to be so senselesse as to thinke and strue to darken the Sunne; Yea to reach and cast your Arguments like darts against the Holy Ghost? For shame yea for feare of God if there be any sparke of either left in you shew some fruits of your repentance, by burning those wicked writings of yours in the fire, wherein you haue taken such paines to plead your Baals cause, thus seruing them, as the Coniurers serued their coniuring Bookes, to which yours be cozengermaines, as which are endited by one and the same wicked Spirits; This done if euer you meane to saue your poore soules, flye array and gett you gone as fast and as soone, as possibly you can, out of the Hellish denne of this horned Beast, the great Abaddon, and the Captaine Antichrist, the Pope of Rome.



The 18. Chapter of the Revelation.

The logicall Resolving.



*H*itherto we haue heard with and of what fashion the Throne of the Beast is; the describing whereof hath bene the first and a lighter sprinkling of the fifth Viall; now followeth a more plentiful pouring of it out, which is ioined with the ruine it selfe of this Throne. Which we distinguish into those things which goe before the ruine thereof, and those things which followe after. Those things are accomplished by the ministry of three Angels, two of which doe declare this destruction in bare words. The first is a glorious Angel, vers. 1. Who doth declare it more concisely, vers. 2. 3. The second Minister who hath no name, doth declare it more fully, first by exhorting the Godly both to flee out of Babylon, vers. 4. 5. As also by inciting those that were to be the instruments of this destruction, that they would vse due and deserved seuerity, vers. 6. 7. And then by describing, partly the bitter lamentation of the wicked Kings, vers. 9. 10. Of the wicked Merchants, vers. 11. 12. 13. 14. 15. 16. Of the wicked oare men, and Mariners, vers. 17. 18. 19. Partly the ioye of the Godly, vers. 20. So much for the ministry of the two Angels. The third useth a signe also besides his words, which is both propounded, vers. 21. and explained, summarily in the same verse, particularly, vers. 22. 23. 24. Thus farre goe those things which goe before this ruine. That which followeth it, is a thanksgiuing, which the Saints render vnto God for it, Chapt. 19. 1. 2. 3. 4.